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Hangchow, the "City of Heaven," with a brief historical sketch of Soochow,

by

Frederick D. Cloud

[Shanghai,
Presbyterian Mission
Press, 1906]

TO

Captain JOHN A. T. HULL, M.C.

Ch J 30.2.14

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Foreword

IN the preparation of this little hand-book I desire to express my obligation to the Rt. Rev. G. E. MOULE, Anglican Bishop of Mid-China, who has helped to clear up many obscure points; to the Rev. J. L. STUART, the Rev. E. L. MATTOX, the Rev. W. S. SWEET, Dr. D. D. MAIN, and to the Rev. M. LOUAT, for the information concerning their respective missionary enterprises.

For the historical data concerning the various places mentioned, I am indebted to the following Chinese works, viz: Hangchow-fu Chih (杭州府志), Hsi Hu Chih (西湖志), Hu Shan Pien Lan (湖山便覽), Yuan Shih (元史), Kan-chien I-chih Lu (綱鑑易知錄), Ya Chuan (岳傳), Shuo Ling T'an Wang (說鈴談往), I-Yao Chuan (義妖傳), and the Soochow-fu Chih (蘇州府志).

In presenting the "Legend of the White Snake" no attempt has been made to give a translation of that famous myth, but merely a condensed paraphrase.

F. D. C.

American Consulate,
HANGCHOW,
February 17th, 1906.

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THE CITY WALL. CH'IEN T'ANG GATE.

"The City of Heaven."*

Hangchow

ON the banks of the Ch'ien-t'ang river, just where it merges into Hangchow Bay, and 105 miles as the crow flies south-west of Shanghai, at the terminus of the Grand Canal, stands Hangchow, "the City of Heaven." Away to the east and north, limited only by the Yellow Sea, stretches the vast valley of the great Yangtse, traversed by thousands of thread-like water courses,—the highways of China's civilisation, while immediately to the south and west rise the lofty foot-hills of the earth's greatest mountain system. Not for its hoary antiquity, or for its great size, or yet for its commerce, is Hangchow famous; but for the part it has played in the thrilling drama of China's past, and on account of its delightful picturesqueness, must Hangchow ever hold foremost rank among the renowned cities of the Celestial Empire.

Location.

The first recorded event we have in connection with the city's history is a statement by the historian Yo, that "in the 10th year of K'ai Huang† (591 A. D.) Yang Su built a wall around this *chou*, which was thirty-six *li* and ninety paces in length, and was in the district of Yü-hang."‡ Historian Yo further states that previous to this event there is nothing to be found in the topographies relative to the city. But long before there had been a squalid village of salt-boilers, and shaggy fishermen built upon the hill-sides overlooking the river and bay, whose origin dated from the early days of the Five Rulers in the days of Yao and Shun when this section of country was a part of the ancient Yangchou. The site of this ancient village is now a part of the city's present enclosure.

Early Records.

* See Yule's Marco Polo. Vol. II., p. 185. † cf. Giles' Dic., p. 1,370, "Sui Dynasty." ‡ From "Annals of Hangchow."

The *chou* thus established in the year 599, in the district of Yü-hang, was changed a few years later and located farther south and east toward the river and greatly enlarged until it included the district of Liu-pu. At various times since then the city has contained a much greater area than did the ancient city of the Sui House, but its present area is almost the same in extent as that established by Yang Su.

Area.

A large portion of the city as it now stands is on what was once the river channel. For when the Sui dynasty began to build its city, all the lower plain at the foot, and to the north-east of "Capitoline Hill," was overflowed daily by the Ch'ien-t'ang. And at this time also there was a "Great Road" built up of broken stone, extending from the "City Hill" far to the north-west, and which was the city's principal thoroughfare. Thus it remained during the T'ang period until the reign of Chao Tsung (891), when Ch'ien Liu, a native of Hangchow, enlarged and rebuilt the city, enclosing the two hills, Pao-chia-shan and Ch'in-huang-shan. This wall was more than fifty *li* in length and ran up on to the hills south-west of the present city.

River Bed.

This was indeed a Herculean task, to accomplish which it was necessary "to fill up the ravines, pull down the hill-tops and lay low the forests." Moreover, "Ch'ien Liu labored with his own hands in building the wall side by side with the paid laborers."

But it seems that energetic Ch'ien was not satisfied with the walls thus made, for after two or three years, in the 2nd year of Ching Fu (894), "he took more than 6,500 soldiers and coolies, altogether amounting to more than 200,000 men, and extended the wall until the enclosure of the city was bounded on the south by Ch'in-huang-shan, on the west by the western shores of Ch'ien-t'ang lake (West Lake) and Ho-shan (the small hill just east of Sungmuch'ang village), on the north by Fan-pu (a place four *li* outside *Ken-shan-men*), and on the east by the Ch'ien-t'ang river. The wall thus built was seventy *li* long (about 24 miles) and contained eight gates as follows: On the south the Lung-shan-men

Ch'ien Liu's Great Wall.

(Dragon Hill Gate); on the east the Chu-ch'e-men (Bamboo Cart Gate), Nan-t'u-men (Southern Earth Gate), Pei-t'u-men (Northern Earth Gate) and the Pao-te-men (Protecting Virtue Gate); on the north the Pei-kuan-men (Northern Frontier Gate); and on the west the Han-shui-men (Water Submerged Gate) and the Hsi-kuan-men (Western Frontier Gate)."

Remarkable as it may seem in a land where such diligent attention has been given to the preservation of historical records for more than two millenniums, the topographies of Hangchow contain but little if any information as to just where this great seventy *li* wall was located. The Wu-lin-men of the present is said to be the location of the "Northern Frontier Gate" of the ancient city. Besides this one gate, however, it is difficult to locate any one of the other seven gates of Ch'ien Liu's great city.

Ch'ien Liu made Prince.

At the close of the glorious reign of the T'angs, Ch'ien Liu was the feudal chief of a goodly-sized region about Hangchow, nor did the Liang Emperor, who came into power at that time, see fit to dispute his rights thereto. On the other hand he made Ch'ien Liu a prince, giving him the districts known as Wu and Yueh to govern. So that from this time on he was known as "Prince Ch'ien," or "Prince Wu Yueh."

Walls Repaired.

During these disturbed and trying times the prince's attention had been so taken up with his enemies to the north, that the walls of the city had been greatly neglected and were in a state of such ruin that the lives of his people were in jeopardy. Having disposed of these outside matters of state, therefore, he turned about to look after the internal affairs of his little kingdom. He decided first of all that the sea-wall in front of the city should be repaired since it had been so badly demolished as to permit one of the city gates to be washed away by the powerful onslaughts of the tides. And in order that his efforts in this direction might be successful "he first wrote a poem to the dragon god, whose palace is in the depths of the watery deep, asking that he be given control of the river's waters for the space of a few days, until he should be able to repair the walls and save the

lives of the people." The prayer must have been granted, for his task was soon accomplished.

Nothing more is heard of the city's growth until the second year of Shao Hsing, of the Sung dynasty, when in the spring of that year (1133) extensive repairs were begun on the walls of the empire's capital, then known as *Linan.*

Enlargement of the Sung period.

It seems that a long-continued period of rain-fall had so enlarged the Ch'ien-t'ang that almost the entire city was inundated and the long stretch of wall along the river front had been swept away. Workmen were called in from five prefectures, including Hangchow and Chia-hsing, and the great work was completed on the twenty-eighth year of Kao Tsung. The new wall (for it seems they had changed the site of the city somewhat) cut across the corner and enclosed only the south-eastern portion of the old city. The portion thus enclosed was thereafter known as "The Inner" in distinction from the old or "Outer City." The length of this system of walls is not known, but its extent is indicated by the number of gates it contained (thirteen) and the great area enclosed. The "Great Interior" or Imperial Palace was built within the "Inner" city, and with its parks, lodges, gardens and various establishments, extended from the plain at the foot of "Phœnix Hill" (Feng-huang-shan) far over the tops of the lofty hills to the south-west of the present city walls.

Ancient Splendor.

It was during this period that Hangchow reached the zenith of its splendor. In art, in literature and in commerce it was the "Queen City of the Orient." And necessarily it was the centre of Oriental fashions and gaity. Hither came merchants, travellers, missionaries and adventurers to view the "Flowery Kingdom's" capital and to enjoy its material delights. And the accounts given by some of those early travellers, as well as the records given us by the Chinese historians, read almost like the stories told of ancient Rome in regard to the sensual indulgence of its people.

Friar Odoric, who visited China during the first quarter of the fourteenth century (1324-1327) wrote of it as follows:

"Departing thence I came unto the city of Cansay*(Hangchow), a name which signifieth the 'City of Heaven,' and 'tis the greatest city in the whole world, so great indeed that I should scarcely venture to tell of it, but that I have met at Venice people in plenty who have been there. It is a good hundred miles in compass, and there is not in it a span of ground which is not well peopled. And many a tenement is there which shall have ten or twelve households comprised in it. And there lie also great suburbs which contain a greater population than even the city itself. This city is situated upon lagoons of standing water, with canals, like the city of Venice, and it hath more than 12,000 bridges,† on each of which are stationed guards, guarding the city on behalf of the Great Kaan. But if any one should desire to tell all the vastness and great marvels of this city, a good quire of stationery would not hold the matter I trow. For 'tis the greatest and noblest city and the finest for merchandise that the whole world containeth." (Yule's Marco Polo, Vol. II, p. 212.)

But in 1278 the brilliant but effeminate House of Sung fell before the Mongol hordes, and the fair city of the east began a decline, from which it has never recovered. The splendid walls and plan of the city established by Kao Tsung, as well as the spacious tombs of the Sung Emperors, were all demolished and vengeance wreaked upon the innocent inhabitants. It was at this time also that the great libraries, both public and private, for which Hangchow was renowned, were confiscated and burned. And it is owing to this action of the Mongols that so few of the city's ancient records are obtainable at the present time. The Chinese say that every printed book or record of any kind whatsoever was destroyed by the Yuan authorities.

Destruction by Yuan Dynasty.

* Cansay, from the Chinese word "Ching-shih," 京師.

† Owing, doubtless, to the low, swampy nature of the city's site during the early period of its existence, numerous, almost numberless bridges were necessary to accommodate the daily traffic of its streets. However that may have been, the 12,000 bridges of Friar Odoric and of Marco Polo have dwindled down to less than 250. By actual count the very latest native map of the city shows only 136 bridges inside the city walls. Then if we include the bridges outside the walls, and within a radius of *one mile* of the city, we have an additional 100.

And not only were the walls and tombs demolished and the literature destroyed but thousands of families were utterly annihilated and their estates confiscated.

Chinese regain possession.

It was the sixteenth year of Chih Cheng (1357) that the Chinese, having recaptured Soochow under the leadership of a man named Chang Shih-ch'eng, established an independent rule over five prefectures, of which Hangchow was one. The people were slowly recovering from the devastation wrought by the Mongols under the greatest of all leaders, Kublai Khan, and were again clamouring for the restoration of their once glorious city. So it was that Chang, feudal lord for the time being, called upon four cities of his little kingdom to furnish men and money for rebuilding Hangchow. This was in the year 1360.

The enclosure thus built was farther to the east by three *li* between the gates known as Ken-shan-men and Loa-ssu-men, than was the old city which brought Shih-hô (Market Canal) within the city walls. On the other hand, Hou-ch'ao-men, the south-east corner gate, was moved in a distance of two *li*, thus cutting off Fêng-shan and throwing it outside the city wall.

Old Sung Palace.

The new city had the same number of gates as that of the Sungs', the same "Great Street" extending from one wall to the other, and the numerous canals running in every direction throughout the city. But the location of many of the gates was changed. For instance the Chai-hui-men, on the south, was changed to Ho-ning-men and moved in far enough to throw Pao Kuo Ssu (Dynasty's Protecting Monastery) and the old Sung palace on the outside of the wall.

Labor and material required.

The restoration of this wall which, according to the "History of Hangchow," was 64,020 feet in length (about thirteen miles), thirty feet high, and forty feet wide, was accomplished in the incredibly short space of "a little less than three months' time." The records further state that "to build the wall in this length of time it required 540,000 stone masons, 50,000 carpenters, 360,000 plaster-

ers, 6,675 metal workers, and 4,500,000 coolies. Of material there was required an unreckonable quantity." The stone for the greater portion of this great work was quarried from the sides of "Precious Stone Mountain" and from Hô-shan, near the village of Sungmuch'ang.

Mings make but little change in City.

This was the last extensive work done upon the walls of Hangchow. And aside from the crenelated battlements that stand over six feet above the top of the wall, added by the Mings, and who also changed the names of ten of the gates, but little has been done to the wall built by Chang Shih-ch'eng in 1360; for upon the accession of the present dynasty it was decided that the names given the gates by the Mings might remain. This has been true of all save one, the Yung-ch'ang-men, which was burned in the fifth year of K'ang Hsi. Upon its restoration the name was changed to Wang-chiang-men for reasons of *feng-shui*.

Tartar Village.

The only further addition made to the city's wall by the present dynasty is the Tartar village wall in the western part of the city. This was built in 1651 during the reign of Shun Chih. It is about ten *li* in length, has five gates, and was originally intended to serve as a garrison for Manchu "Bannermen" who were sent down to protect the interests of the reigning House. At present the village contains the yamên of the Tartar General, the barracks for his soldiers (about 1,000 men), and homes of a great number of Manchu families, most of whom are "Bannermen."

T'ai P'ing Rebels.

Late in the winter of 1860 the "Long-haired Rebels" (T'ai P'ings), under the leadership of a man who styled himself "Chung Wang" (Central Prince, stormed and captured Hangchow. But after a sojourn in the city of nearly two months the T'ai P'ing army proceeded to Shaohsing and Ningpo without having done any considerable damage. However, in the spring of 1862, the rebels returned to Hangchow in greatly increased numbers, retook the city, and in the short space of a few months reduced nine-tenths of it to ashes and utter ruin. It is stated that fully four-fifths of

the inhabitants were massacred, or committed suicide, while the remainder were driven from the city. The Great Street, with its splendid rows of magnificent shops, was one long stretch of charred *débris*, among which were the mangled remains of thousands of men, women and children. The canals were so full of the bodies of those who had committed suicide during the first few days of the reign of terror that those later wishing to end their existence could not find sufficient water in which to drown themselves. Terror-stricken, the people rushed out of the western gates and threw themselves into West Lake in such great numbers that "one could walk out into the lake for a distance of half a *li* on dead bodies." It is estimated that fully 600,000 people were either murdered or committed suicide during the occupation of the T'ai P'ing rebels. Added to these dire calamities the people were stricken with famine, and the few remaining inhabitants decimated by disease and starvation.

Dead Bodies in Canals and Lake.

It was at this time that the beautiful tea-houses and pleasure grounds about West Lake were destroyed. Around the Inner Lake were great numbers of stalls, theatres, and pleasure halls for the enjoyment of the city's populace, but of which, at the present time, there remains only the blackened piles, and weed-grown heaps, to tell the story. Not a public building of any kind was left standing in the city, and the temples round about were almost wholly destroyed.

The work of restoration throughout the city has been slow, and even after more than forty years there still remain great tracts of land unoccupied, on which formerly stood handsome buildings or the homes of many thousands of people.

Restoration.

The present city is enclosed by a wall, which by actual measurement has been found to be eleven and one-half miles in length, a little less than thirty feet in height and thirty-five feet wide on top. There are ten principal gates and six water or canal gates. On the south there are two, on the east three, on the north two, and three on the west. In outline the city is

Present City.

an irregular rectangle, with the narrow end lying toward the south, the longest wall along the river front, while the west wall along the lake bends in upon the city. The enclosed area contains nearly nine square miles.

There is a principal street, the "Great Street," which runs almost due north and south across the city from Wu-lin gate to Feng-shan gate. This street is between three and four miles long, and is the centre of the city's business interests. Parallel with this street there is a large canal that traverses the entire city and which is its commercial "highway." The Great Street is paved with flag-stones, is rather broad for a street in this part of China, and is kept in good repair. In the days of Marco Polo this street "was wide enough for nine carts to travel abreast, and was level as a ball-room floor." Alas, that the days of Marco are no more! For at present the street *would be* ten or twelve feet wide in some places, did not the shopkeepers encroach upon it to such an extent that it is but little more than six or eight, and in many places not more than five feet wide. It was along this street, in the golden days of Hangchow, when the brilliant House of Sung ruled the empire, and when in all the Orient there was no metropolis that could compare with the capital of Far Cathay in richness and grandeur, that the great fêtes were held, in which kings and princes, peasants and fishermen, drank the sweet cup of pleasure and paid homage to the god of revelry.

Population.

The city contains a population of nearly three-quarters of a million people, about one-tenth of whom are natives of Hangchow, the remainder being made up of sojourners from every province of the empire. Ningpoese predominate, but great numbers of merchants from Shaohsing, Foochow, Amoy, Swatow and Canton, as well as from the province of Anhui, may be found on every street. It is estimated that there are fully 350,000 people from Ningpo and thereabouts, most of whom engage in the provision business in one form or another, or in the different trades. Practically all the carpenters, wood-carvers, decoraters, cabinetmakers, and medicine dealers are from Ningpo. The tea and cloth

merchants, salt dealers and innkeepers are from Anhui. The porcelain dealers are from Kiangsi, the opium traders from Canton, and the wine merchants from Shaohsing. Many of the bankers and money-changers are also from Shaohsing, as well as many of the blacksmiths ; while the silk-growers, artists and men of letters are natives of Hangchow. Soochow furnishes a large number of the official class, the "sing-song" girls, and restaurant keepers. The fact that so few natives of Hangchow engage in business pursuits may be accounted for in two ways. Ever since the days of the Sung reign it has been the ambition of every native boy to achieve distinction either in literature or in official life. Consequently he regards a business career as being vulgar and far beneath him. Again, on account of the devastation and depopulation wrought by the T'ai P'ing rebels, there were but few men left with sufficient means to engage in any kind of business.

Nevertheless Hangchow is, by no means, a poor city. Situated as it is in the very heart of the "garden spot of all China," surrounded by vast fields that produce in great abundance many varieties of valuable crops, it has every facility for becoming one of the very richest cities of the empire. Chekiang has long been known to be one of the richest of the eighteen provinces, and the provincial authorities of Hangchow annually handle Taels 2,510,000 of land taxes alone. The city's position as the capital of the province, and also as the principal distributing centre, brings an annual revenue into the government treasury, besides that above-mentioned, of something over Taels 2,000,000.

City's Wealth.

Moreover, the capital contains a great many families of wealth and distinction who have been attracted hither by the mildness of the climate and the natural beauties of the surroundings as a place to enjoy their wealth in the last days of life. It is also the home of the "Expectant Official." It is said that there are no less than 3,000 of these "expectants" resident in Hangchow who keep 'hanging on' waiting for something to 'turn up.'

Expectant Official.

Hangchow has long been famous for its fine qualities of tea and silks. It is in the heart of the silk-growing region, and exports more raw silk than any other port in China. In addition to these industries there is a cotton yarn mill with an annual capacity of 3,500,000 pounds of yarn, a silk filature of large proportions, a cotton seed oil mill, and two mints under the management of the provincial government. These two mints have a combined total of seventy-two stamping machines, capable of turning out 6,220,800 copper coins every twenty-four hours. The coins minted at present are ten-cash pieces, but it is proposed to begin the minting of the new silver tael piece immediately after the New Year holidays. The largest fan-making establishment in China is also in Hangchow, on Great Street, while just around the corner from it is the largest native medicine shop in the East. This medicine shop is owned and controlled by Ningpoese, and is a most remarkable establishment. As some of the choicest and most effective medicines are made from the horns and bones of deer, one may see, at any time, some ten to twenty fat, sleek deer in the pens of this shop awaiting the medicine-maker's knife.

Industries.

Copper Mints.

Fan Factory.

Medicine Shop.

Owing to the cosmopolitan character of the inhabitants the language of Hangchow is a unique mixture. There are more than twenty different dialects spoken in the daily transactions of the street, representing as many different sections of the empire. Of these various dialects *Kuanhua*, or Mandarin, is the only one understood by all classes, and often this language is painfully inadequate. The current Mandarin of Hangchow is neither Pekinese nor Nankinese, but a variation from the two, and may be said to be a distinct dialect in itself. But by far the greater number of people speak Ningpoese, which in most cases is their mother tongue. Shaohsingese is heard on every hand, as well as the dialects of Anhui, Foochow, Swatow, and now and then that of Canton. Not infrequently also may be heard the jabbering jargon of Shanghai and vicinity, while once in a while one

Dialects.

comes across the broad, strong dialect of the north and hails the speaker as a long lost brother, because his speech has some meaning in it! It is said that the southern dialects really do have beautiful meanings in them, but for the truth of this statement the writer is unable to vouch. It is doubtful whether any other port in China has so many dialects in everyday use and by such great numbers of people as has Hangchow.

Traits of the People.

In comparison with the people of the northern provinces the average Hangchowese is of smaller stature, of browner complexion, and is cast in a slighter mould. And while his powers of endurance are undoubtedly very great, nevertheless he lacks that sprightly vigor so characteristic of the natives of Shantung and Chihli. The women are especially smaller than those of the north, more delicate, and perhaps a trifle better looking. It is estimated that four and one-half per cent. of the women can read. It is evident, however, that in their reading they have not yet happened across that most wholesome passage that "cleanliness is next to Godliness and a thing altogether to be desired," for the average woman of the "Heavenly City" takes a bath, as far as appearances indicate, only every third year, in the eighth moon thereof. Their state of cleanliness, therefore, may be better imagined than described. The wealthier classes are cleaner, are usually very well dressed, and well groomed.

Public Baths.

Relative to bathing, Marco Polo says (Yule's Marco Polo, Vol. II, p. 189): "You must know also that the city of Kinsay (Hangchow) has some 3,000 baths, the water of which is supplied by springs. They are hot baths, and the people take great delight in them, frequenting them several times a month, for they are very cleanly in their persons. They are the finest and largest baths in the world; large enough for 100 persons to bathe together." However it may have been in the days of Marco, it is certain that bathing has become a lost art in Hangchow. I am informed by a Chinese gentleman, a resident of the city, that at present there are but *three* public baths in the whole city. Two of these are for the populace, where upon payment of eighteen "cash" they may bathe

in a dirty pool or in dirtier bath-tubs. The third bath is more restricted, being for the official and merchant classes only. Here the price of a bath is 50 and 120 "cash," depending upon whether the bather wishes a "private room," or to bathe in the large public hall. The combined capacity of the three baths is less than fifty persons.

Amusements.

All classes have a great fondness for amusements of all kinds. Both inside the city and in the suburbs there are great numbers of theatres and amusement halls that are always crowded when the weather is good. There are also great numbers of tea-houses, opium-dens, and wine halls, so that the pleasure-seeker may find the kind of amusement most suited to his liking or his pocket-book. For $25 (Mex.) the Hangchow swell can feast a party of his friends in royal style, giving them all the latest fads in cookery as concocted and enjoyed in the remote days of Yao and Shun, with music by a group of Soochow "sing-song" girls and a "mystic" juggling performance thrown in. It is quite the thing, also, for a host to make the "tour" of West Lake with his guests, showing them the beauties of the scenery, the while giving them copious amounts of tea and wine. And special house-boats of comfortable size have been built for this purpose which may always be had for a reasonable fare.

Polygamy is very common among the well-to-do, while it is not an uncommon thing to find men of the poorer classes with two and sometimes three wives. Even the cook of a foreign family has been known to have two wives.

The Streets.

To the Occidental the word "city" means lofty and imposing buildings, broad, well-paved and well-kept streets, beautiful promenades, picturesque parks and drives, handsome residences with lawns and gardens, brilliant lights, etc., etc., so that when he travels along the streets of a Chinese city he unconsciously expects to emerge from the narrow, stifling and dark alleyways that seem interminable into the "real city" at the next turning. It is hard to persuade onself that these same squalid shanties, never more than two

short storeys high, with bits of red posters and grotesque faces pasted on the front gates, that seem to be huddled together along these same narrow, dark, undrained, unswept, and often unpaved alleyways, constitute the real Chinese city. And in this respect Hangchow is Chinese of the Chinese. In most parts of the city the streets are paved with flag-stones in the middle with cobble-stones on either side. But they are narrow; in many places never swept, foul and slimy, and in the business section are so overhung with *p'engs*, signboards, and trappings of one kind or another, that the sunlight is entirely shut out. The better streets, however, are very picturesque, owing to the great amount of gold used in lettering signboards and in the general decoration of shop-fronts. And yet Hangchow streets are better in many ways than are many of the streets of Peking, Tientsin or Shanghai. The most sanitary part of the entire city, except the foreign settlement (where there is no city), is the Tartar village, where the streets are wider, and where there is evidence that they are sometimes swept and cleaned up.

Difficult as it is for the European to realise that such a mixture of filth, slime and squalor constitutes a city, it is even more difficult for him to realise that just inside these same shanty-like shops there are hundreds of thousands of dollars worth of merchandise and sleek, well-fed and well-clothed proprietors who count their wealth with no less than six figures.

Roads.

The public roads about Hangchow are made by laying flag-stones, about eighteen inches in width, end to end along the winding footpaths. These roads run in every direction, but as they are designed primarily for foot-passengers and chair coolies, they are unsuitable for riding and impossible for any kind of cart or carriage traffic. The only kind of cart or animal-drawn vehicle in use about the city are the crude four-wheeled salt wagons. These wagons are drawn by water-buffaloes, and are used to haul the salt water from the river landings across the sandy river bottoms to the salt pans near the eastern city wall.

Hangchow Wagons.

The country is well adapted for the building of good broad roads, and the hills abound in the best of stone for concrete or macadam. Moreover, the revenues of the province are abundantly ample, if properly applied, to give the people, in all the districts, decent roads.

In a Western city one may see every imaginable style of architecture employed in the building of homes, but not so in Hangchow, or in fact in any of the Chinese cities.

The Homes.

Here the same low, square, shanty-like style is found on every hand. The roofs are all of gray tiles, made in the same way and from the same design. All the gables are ornamented in the same manner, and the walls are built up of the same mud, brick-bats, *débris*, etc., and plastered over with the same kind of plaster. But the houses of Hangchow, instead of being plastered over with a black wash as in many of the cities, are whitewashed once or twice each year, so that the city does not present the dull and dreary aspect so characteristic of the northern cities. The whitened walls give life and spirit to the residence portions of the city, which from a distance might well be taken for a Western village.

A Chinese house consists of a series of buildings arranged about an open court-yard, or many court-yards. The front building is usually a kind of reception hall, the side rooms are guests' chambers, while the buildings to the rear contain the women's quarters and the living rooms of the family. And behind this still are servants' quarters, kitchens and store-rooms. From the street one can descern but little difference between the homes of the rich and the poor. All homes are enclosed by the same, or nearly the same, kind of walls, and no attempt is made to relieve the dull monotony of a barefaced wall by any kind of decoration. And on the whole there are but few, indeed, of the many attractive features of the European home about the dwellings of the Chinese. A bath-room, except among the most progressive families, is a luxury never dreamed of (or cared for). Stoves for heating purposes are used in Hangchow only by the very wealthiest people, and these consist only of charcoal brasiers, which

may be carried from one part of the compound to the other. Wooden floors are the exception, the majority contenting themselves with mother earth or stone slabs for floors. Hence rugs or carpets are used but little, and then only on the floors of yamêns and in the homes of officials.

Fires.

A curious custom prevails in Hangchow in connection with fires. Should a householder be so unthoughtful as to have his property burned by fire, and, as usually happens, also burn the houses of his near-by neighbors, the latter, after the buildings have all been reduced to ashes, gather about, when each is privileged to drench him with a big bucket of water. This friendly ceremony ended, the luckless householder is next compelled to give all his neighbors and their families a feast of a stipulated number of courses. And after the feast is over he is further compelled to fire off a certain number of fire-crackers to frighten away the "evil fire demons." Furthermore, all the neighbors, whose houses have been burned, have the right to carry all the rubbish and *débris* from their own ground and pile it up on his land whose house first caught fire.

Famous Visitors.

In its palmy days Hangchow was the Mecca of all travellers—missionaries and pleasure-seekers. Long before the city had reached its metropolitan splendors of the Sung reign, the Nestorian Fathers had frequented it and had established within its walls several missions of the Nestorian faith. But it was not until the latter part of the 13th century, during the reign of the Great Kahn, that a European of note paid a visit to Hangchow. Marco Polo arrived in the Chinese Empire in the year 1271. He soon made friends with the Mongol high officials, and besides receiving several important commissions from the Emperor, he was at last made a high civil official in the province of Chekiang. In this capacity he lived in Hangchow for a number of years, becoming greatly attached to the city. Said he: "It is without doubt the grandest and best city in the world."

The next European visitor of prominence to Hangchow was M. Ricci, the Jesuit missionary. He was favorably received by the Chinese and soon won over many to his teachings. In a little volume by a Chinese writer entitled "Chit-chat on Ancient Topics," and under the heading of "European Guests," we have the following quaint account of M. Ricci's visit to China, viz.:—

M. Ricci.

"Li Ma-tou (M. Ricci), a Bishop of the *Shih-tzŭ-chia* (name of the Roman Cross) Faith, from *Ta-hsi-yang* (Europe), with several followers, visited Canton and Hongkong in the 30th year of Wan Li (1603). After a brief sojourn in Canton he proceeded to Foochow and from thence to Nanking. He said they had come from *Ta-hsi-yang*, distant 100,000 *li*; that they were nine years in making the passage over the seas, and that the seas were very rough; their vessel being now lifted up to heaven and now thrown down to the depths of the earth.

"Then he produced a telescope, a self-going clock, and an arithmetic, all of which were infinitely superior to anything possessed by the kingdom of the Great Ming. He also produced a map of Europe which showed the Great Ming kingdom as being no larger than a line, joined into Europe, and our great south-eastern sea infinitely smaller than the Western seas.

"Whereupon the Nanking officials became greatly frightened at such marvelous things and expressed unfeigned admiration for such talent and wisdom. They also would have worshipped him as a great scholar, saying, 'He is indeed a most holy prophet from the Western world.'

"He further brought out a celestial globe and a sextant, with which he could measure the heavens, determine the number of days in a year, and the number of stars in the firmament. And about the most mysterious and hidden things he talked with the greatest precision and clearness; so much so, indeed, that it was impossible to comprehend the extent of his wisdom.

"Said he, 'The calendar of (your) empire is all topsy-turvy and needs revising; but I will revise it for you.' Upon this the Nanking authorities were astounded, saying that 'the man carries heaven wrapped up in his bowels, and the earth in the pupil of his great eye.'

"Whereupon Li Ma-tou, together with all his instruments, were forwarded to the capital at Peking for an audience and inspection by the Emperor. When the Emperor had given audience, inspected the instruments, and beheld the great wisdom of the man, he commanded Feng Ch'i, President of the Board of Sacrificial Worship, to receive instruction at the feet of Li Ma-tou."

It was not until some time after this that M. Ricci erected a mission chapel in Peking, just inside the Hsüan-wu gate. And it was "twenty years from the time of his first arrival in Peking until an Imperial Edict made announcement of his death, which also commanded that he be given an honorable burial and a tomb befitting a man of his rank and talent."

The tomb was at Peking, three *li* outside of the Fu-ch'eng gate (P'ing-tzu-men) to the north-west.

After the Catholic Fathers the next illustrious visitors to the city were the renowned Manchu Emperors, K'ang Hsi and Ch'ien Lung. These monarchs seem to have found great delight in the quaint picturesqueness of the city and its environs. K'ang Hsi paid no less than six visits to Hangchow, and would have made yet another had not his patriotic and devoted Prime Minister dissuaded him. The "Imperial Journeys," as his tours were styled, were made most elaborate, and hence were extremely expensive. And the Prime Minister, in his argument to the Emperor against a seventh visit, said: "Every inch of the Imperial journey costs the people an inch of silver."

K'ang Hsi.

Ch'ien Lung was no less enamoured of Hangchow than was his illustrious grandfather. And during his sixty years' rule over the Dragon Empire he paid the city six visits, dwelling in the lodge specially built for him on West Lake.

Ch'ien Lung.

The places visited and especially admired by these renowned sovereigns have been assiduously preserved by the Chinese and are to-day the "famous places" about the city. And as West Lake was made the home of these sojourning monarchs it was in those days very gay, even brilliant, with its hundreds of Imperial barges, house-boats,

waiting-booths for high officials, and the infinite varieties of gaudy trappings consequent upon the presence of royalty.

Lord Macartney.

In the year 1759 Lord Macartney also spent several days in Hangchow. He was returning from Peking, whither he had been sent as a special envoy to the Manchu Court by George III. for the purpose of bringing about more cordial relations between Great Britain and China.

Schools.

Hangchow has a number of public institutions of learning, some of which are doing fairly creditable work. For the most part, however, the public school system is in a most chaotic state, and work done in the native schools of the most haphazard and unscientific kind. Just now, it is true, would-be reformers, such as Chang Chih-tung and others, are proposing elaborate educational schemes that have much to commend them, and which, if put into practice under wise management, ought to give the provinces a reasonably adequate public school system. But the Chinese have an old saw that says: "To talk is easy; to do is the rub."

Among the schools that are open at the present time is the Provincial University, offering foreign language courses, mostly English and Japanese, with 140 students; the Hangchow Prefectural College, with 100 students; and two *hsien* or district schools, having about 150 students in regular attendance. These are all boarding-schools, and entrance is by competitive examination, with some friend to act as surety for each student. The cost of tuition and board in these schools is about $10.00 per mensem.

There are, however, a number (some five or six) of free or charitable schools into which certain approved students may enter without "purse or script" and receive whatever of instruction the school has to offer. These institutions teach the Chinese classics and give instruction in the art of essay writing.

These three classes of schools are for boys only, but there is also a school for girls. It is called the "Hangchow Girls' Academy" and has an enrollment of over sixty. The instruction offered here is of the conventional kind,

consisting of a study of the classics and ancient lore of different kinds.

In addition to these regular schools there is also a military academy, an industrial school, and a college of sericulture.

Military Academy.

The military school has been established two or three years, is in the hands of Japanese instructors, and has an enrollment of 1,000 cadets. These are chosen by examination, and when once admitted receive from four to twenty-five taels a month. The cadets are divided into two classes, viz., students and soldiers. The students study military science and tactics, while the soldier class do not aim to do more than perfect themselves in the duties of the common soldier. Of the former class there are about 200, while of the latter there are 800. They all dress after the fashion of the Japanese military, and on parade make a very good showing.

Industrial Institute.

The Industrial Institute has only recently been opened, and is still in the formative state. The intention, however, is to teach handicraft of all kinds, including the manufacture of silk and other cloth. According to the plan adopted the course requires five years' study and work before graduation will be allowed. The school has accommodation for 140 students.

College of Sericulture.

The College of Sericulture was established a few years ago under the direction of a Japanese expert, and has proved a great success under his management. Of late, however, the Chinese authorities have taken over the management, employing none but native instructors. The result is that the school is not doing nearly as good work as it formerly did, and complaints are frequent. It has a regular enrollment of some sixty students.

There are in daily attendance, upon all classes of native schools in Hangchow, not to exceed 1,800 students, and this, too, in a city that boasts over three-quarters of a million inhabitants.

There are two native hospitals in the city, supported by the public treasury. At certain hours every day, usually from 10 a.m. to 1 p.m., native doctors visit these hospitals and attend to any cases that may claim their attention. Hundreds of patients come every day to be treated. The attending physicians are divided into two classes: those who treat diseases on the "outside" and those who treat the diseases on the "inside" of the body. But little operating is done, that class of practice not being attempted by native doctors.

Asylums, Orphanages, Hospitals.

Besides these hospitals there is a large general asylum near the Wu-lin gate, in which the aged and infirm, the blind and indigent, lepers and orphans are cared for. Both men and women are taken in here, but no man or woman is permitted to enter the asylum, no matter how old or infirm they may be, as long as they have some relative alive to care for them. The relative may be sick or infirm and unable to care for himself, but that makes no difference; the asylum must obey the letter of the law. In connection with the orphanage there is a school where the young are taught according to ancient standards. This institution cares for some two or three hundred people the year round, and is supported by the Imperial government.

Of public libraries in the city, none have survived the devastation wrought by the Mongols and the T'ai-p'ing rebels. A new library, available to the literati, has been opened in recent years in the Emperor's Lodge on West Lake. It is said to contain upwards of 10,000 volumes.

Libraries.

There is, however, a private library belonging to a family named Ting that escaped destruction during the invasion of the T'ai-p'ings, and which is very famous. It contains no less than 8,000 different works that aggregate over 200,000 volumes. It is claimed that there is only one other library in the empire larger than this one, namely, the one in Ningpo belonging to a man named Fan.

According to Chinese superstition these two libraries are liable to be burned at any moment; that heaven will not permit the men of earth to maintain too large a library

and thus know all the hidden mysteries of heaven and earth; and that lest one man become too learned and wise, heaven always sends fire and destroys all libraries when there is danger of them becoming too comprehensive!

Hangchow's Greatest Man.

The one man of Hangchow, through all the long years of its history, who seems to have won the respect and devotion of all classes, is Ch'ien Liu, commonly known as the "Great Prince Ch'ien." Rising from the lower ranks of life by the force of his own character, he became commander-in-chief of the Imperial armies and feudal ruler of one of the richest sections of the empire.

The Histories state that even as a small lad his constant delight was to "play at war" about the confines of his native village. In this village, Lin-an, and near the lad's home, there was a great tree, under which was a large stone. On hot summer days it was his habit to commandeer all the smaller boys of the neighbourhood, and having perched himself upon the huge stone under the shady branches of the old tree, to give them military drill and instruction according to the latest canons of warfare. It is also related that all his associates were mortally afraid of their leader and always obeyed him without murmur or complaint.

When he reached the age of young manhood, however, he put away the childish games for the more substantial and necessary returns of a salt-peddler's calling. Yet he did not neglect his military training or the books given him to master, so that a few years later, when a rebellion broke out in the western part of the province, and the Imperial draft was made upon his village for troops, young Ch'ien was the first man to enlist in the service of his Emperor. He soon won honors for personal bravery and skill and was rapidly promoted.

One of the rebel leaders was harassing Shaohsing and vicinity, and Lieutenant Ch'ien was instructed to pick a sufficient number of men and drive the rebels away. Returning to Lin-an he selected twenty of the best men and secretly crossed over the river to meet the rebels. He soon learned of their whereabouts, secreted his band of

men by the roadside along which the rebels must pass and awaited their coming. They were not long in coming, and at the signal he sprang upon them with swords and knives with such superhuman fury, and with such demonic yells that the rebels were utterly demoralised and fled, leaving several hundred dead upon the field.

Proceeding, Lieutenant Ch'ien came across an old woman at a place called "Eight Hundred Miles." And knowing that she would report to the rebels about the number of his men, he instructed her to say, when asked concerning his army, that "she saw 'Eight Hundred Miles' of them." In due time the rebels accosted the old woman and enquired of her concerning Lt. Ch'ien's army, to which she mumbled that she "had seen 'Eight Hundred Miles' of them." Whereupon the rebels turned and fled pell-mell across the border!

After this incident Lt. Ch'ien rose very rapidly, being promoted to positions of great trust and authority. He was soon made commanding general of all troops in the Ningpo district, with the rank of a First Grade official, and given substantial grants of land and money. And in the first year of T'ien Fu, the Emperor Chao Tsung made him "Prince of Yueh"—Yueh being a district embracing all that portion of Chekiang lying south of Ch'ien-t'ang river—and three years later, in the first year of T'ien Yü (904), the Emperor added the title "Prince of Wu."

The long and illustrious reign of the T'ang House was fast drawing to its close, and the abilities and great energy of men like Prince Ch'ien were in great demand. And throughout these turbulent times, when other princes and high officials were rebelling against the weak rule of the Throne, Prince Ch'ien remained loyal to the waning cause of his Emperor. But even the great strength and resources of a military genius, second only to the Great Kahn, could not overcome the sedition and rebellion growing out of a weak Emperor's reign, and the glorious House of T'ang came to an inglorious end in the year 907.

Whereupon a new dynasty known as the Posterior Liang came into power, with the Emperor T'ai Tsu on the Throne. Prince Ch'ien had already won the confidence of the people throughout his feudal kingdom, and was so

strong and well established that the Liang Emperor made no attempt to unseat him. On the other hand, T'ai Tsu, in K'ai-p'ing, the second year conferred the title of "Prince Wu Yueh" upon Ch'ien and made him feudal lord over these two districts. The district of Wu embraced that part of Chekiang north of the Ch'ien-t'ang river and most of the present province of Kiangsu. Prince Wu Yueh was, therefore, ruler over a kingdom of no less extent than the region included in the present provinces of Chekiang and Kiangsu.

That the Prince was a capable and wise ruler is evidenced by what he accomplished for his people. The fortifications of his capital city, the long sea-wall, the preservation of West Lake as a water supply, the building of public roads, institutions of learning, and canals, are all monuments of his deeds wrought for the public weal. Many places of interest about the present city bear his name in recognition of his great services to the people.

It is said that "in stature the Great Prince was over seven feet tall, muscular, and of a dauntless mien. Fear was unknown to him, and while in the prime of life he never knew the sensations of fatigue." He lived "to the honorable old age of eighty-one winters and 'passed over' in the second year of Ch'ang Hsing (933)."

The Chinese have a saying that "there is but one Prince Ch'ien."

The Foreign Settlement.

Hangchow was made an open port by the terms of the Shimonoseki treaty at the close of the Chino-Japanese war in 1895. A "commercial concession" was called for, and the Chinese authorities set aside a generous section of land some four miles north-west of Wu-lin gate on the Grand Canal. The ground thus designated was then surveyed, plotted and made ready for the accommodation of any business people who might wish to locate there. But to date, aside from the Imperial Customs quarters, the police station and a few Japanese residents, the "Settlement" is almost without either buildings or inhabitants.

The British Consulate stands almost opposite the Customs House, but is out of the concession.

islands and around this projection that one first gets a glimpse of the bore from Haining Pagoda.

There are great variations in the formation of the bores, as well as in the direction they move, their height, and velocity. These variations are doubtless caused by varying tidal currents and by the winds. Oftenest perhaps the bore begins to form in mid-channel, the crest of the wave-line being almost parallel to the shores of the estuary. Doubtless this is due to the fact that the tide crowds into the funnel-shaped channel with such great force that it breaks along the shores and runs ahead of the mid-channel tide, which seems to be held back by the strong river current that comes sweeping down the channel at ebb-tide. It is when these two side tides reunite in mid-channel that the bore proper begins to form. At first the wave crest moves rather slowly, but as the volume of water quickly increases from the on-coming spring tide, it gathers momentum and rushes on up stream at a fearful rate of speed.

From the time the bore becomes visible until it passes Haining Pagoda, usually requires from thirty to forty minutes, and the conventional bore, as it passes this point, is a solid wall of water, white-crested, from twelve to fifteen feet in height, moving at a rate of twelve to fifteen miles an hour and at right angles to the sea wall. Often the wave will be crescent-shaped, the outer ends being thrown forward of the middle portion to a distance of 100 to 500 yards. The rate of speed at which the wave crest moves varies according to the height of the water wall, the highest bores moving the most rapidly. As the bore approaches, its mighty voice, as it thunders along in its mad course, may be heard for twenty to forty minutes before it reaches the pagoda, and for a similar length of time after it has passed. The roar is deafening, and may be likened to the roar of the great Niagara.

Sometimes, however, the tidal wave comes in more from the south and advances upon the Haining sea wall at an acute angle. At these times it is very destructive, and frequently carries away the brushwood buttresses built for the protection of the stone wall, and once in a great while the stone wall itself is crushed and carried away, entailing great loss of life and property. Happily the walls

have been so perfected that this calamity does not occur as often as in the olden days.

It has already been stated that the average bore is about twelve feet high. This refers only to the equinoxial bores, which are much greater than the ordinary bi-monthly tides. But the equinoxial bores at times reach a height of eighteen, twenty and twenty-five feet, and the natives of Haining told the writer that the tidal wave has been known to reach a height of over thirty feet. The bores that occur near the first and middle of every lunar month are sometimes of good height, but as a usual thing they are not more than five or six feet high. These reach their highest mark on the 3rd and 18th of each lunar (Chinese) month, *i.e.*, two days, approximately, after the first and full of the moon at the time of the spring-tides.

The best time to see the bore, therefore, is at the vernal and autumnal equinoxes; and the rule is that the greatest bores occur two days after the full moon nearest the autumnal equinox; but it sometimes happens that the bore at the full moon of the month just previous to the equinox, or in the month immediately following, is the greatest of the season. Such an occurrence, however, is the exception to the general rule.

There are many places besides Haining for viewing the bore, but it is generally conceded that it is from that city that the best bores are seen. At the 7th *pao*, or section, of the sea wall below Hangchow is another excellent point and one that is easily accessible, but at this point the bore is not as high, and consequently not as spectacular as it is at Haining.

The bore passes Hangchow, and is felt for forty-five miles farther up the river at Yenchow.

On account of these high tides entering the estuary with such remarkable violence, there is but little shipping of any kind in the great bay. What there is consists largely of junks laden with fish, or sea-water for making salt.

Marco Polo was fond of commenting upon the vast array of ships in the harbor of Hangchow. The fact is, that either the tides of the bay have greatly altered since the days of Marco, or that famous traveller has given an exaggerated account of what he saw.

The Sea Wall (Hai-t'ang 海塘)

PREVIOUS to the time of the Eastern Han dynasty (25-221 A.D.), the people along the shores of Hangchow Bay, especially on the Haining side, annually suffered extensive losses on account of the destruction wrought by the great tides. Various attempts had been made to construct a wall of sufficient strength to withstand the terrible onslaughts of these tides, but all such attempts had ended in utter failure.

So it was that an official named Hua Hsin, in the reign of Emperor Huang Wu (25 A.D.), undertook to build a sea wall opposite the present site of Hangchow. He issued a proclamation offering 1,000 "cash" (about $1.15, present exchange) for every load of earth (for one man) that the people might carry to the river bank. On the day fixed by the proclamation for the work to begin there appeared a "perfect cloud" of men, women and children to carry the earth. The word being given every one took up his load and carried it to the spot indicated by Hua Hsin's lieutenants. At this juncture Hua Hsin himself appeared, and feigning great surprise when told of the large amount the workmen were to get from each load of earth, he ordered the people away, saying that it was sheer nonsense to talk of such high wages. Whereupon the people became very indignant, threw down their loads and walked away; and not wishing to carry the earth back from whence they had fetched it, they had unwittingly dropped it just where Hua Hsin wanted it. "Thus in one day Hua Hsin, by his trickery, built a sea wall of great height, and one that withstood the briney waters for many years."

During the long years of the T'ang reign but little was done toward building a more substantial sea wall, and the populace in their ignorance and superstition offered daily sacrifices and prayers to the Water Dragon for protection against the powerful waters, and it was not until the advent of Prince Ch'ien, during the period of the Five Rulers, that a serious attempt was made at sea wall building.

In the 8th month of the 4th year of K'ai P'ing (911) the energetic and dauntless Prince Ch'ien "began the construction of a great wall along the borders of the Ch'ien-t'ang river." But the tides daily rushed in with such great violence that the work of the day was continually destroyed at nightfall, so he wrote a petition addressed to Heaven, praying that the tides be withheld for the space of two months until he might get the sea wall under way. He also addressed a petition to Wu Tzu-hsü, which he burned in his ancestral hall, praying that he restrain his wrath over the interference of the tidal movements for a little while. Furthermore, he wrote a poem to the Dragon Prince, whose yamên is in the watery depths, imploring him to grant the loan of the waters' control for a little while, that he might succeed in completing the wall to the salvation of his people.

Having accomplished all of this he took bamboo poles from the southern hills, and calling men skilled in arrow making, had 3,000 arrows made and covered with deers' hair, dyed in cinnabar, and with points affixed made of hardened iron. He took the arrows thus made, divided them into six separate piles, and placed them about over the lands daily washed by the salty tides. He then took nineteen squares of green silk, thirty squares of red silk, seventy squares of white silk, fifty squares of black silk, and twenty squares of yellow silk, some venison, fried cakes, fruits of the season, some "good wine," the flesh of dates, incense, and some pure water, six portions of every kind, and having placed the six portions of each variety in six separate incense-burners alongside of the six piles of bows and arrows by the time the gong of the third watch had sounded, he awaited the coming of day. And when the morning had come he took wine, and having poured out three libations, he prayed to the Six Gods upon this wise, viz., "Send 600,000,000 soldiers, and Liu (Ch'ien Liu) will take up these red arrows and exterminate the uncanny, scaly Dragon, and so cause the ocean to dry up and prevent the thousand sprites and the one hundred demons from bringing in the destructive tides. Grant my wish, O Shen Chün, and quickly aid, sustain, and command me to do this great work." The prayer ended,

he waited until the morrow when, taking 500 men, well skilled in archery, he instructed them to shoot, at the proper moment, straight into the heads of the great billows. Each man then took up six arrows, one arrow for the head of each billow. The great tide came, and when they had shot five arrows straight into the faces of as many lofty waves, the waters suddenly turned about and fled!

Whereupon the Prince lost no time in driving huge piles by the water's edge, into which strong creels of bamboo were woven and which was then filled with earth and large stones. In this manner he was soon able to connect the two ends of his wall and to shut out the destructive waters. Finally his task was finished and the great sea wall was an accomplished fact.

But it was not enough simply to build the wall. It must be kept in repair, and the Chinese of this region call the sea wall "China's Second Great Sorrow," the Yellow River being her "First Great Sorrow."

The wall, as we know it to-day, extends from Hangchow to Chinshan, in Kiangsu, near the mouth of the bay, a distance, according to the Chinese topographies, of 110 miles. For one-third of this distance the wall is faced with blocks of granite, and ranges from twenty-five to fifty feet in height above the level of the water at low tide and about ninety feet in width. Throughout the remainder of its length it is made of piles, brushwood and earth. For purposes of management and repair the wall is divided into three main divisions, with a superintendent over each division. Each of these divisions is again subdivided into many sections, each section or station comprising about one English mile, and for each mile of wall there are at ordinary times four to six watchmen, who patrol their section in much the same manner as railroads are patroled.

On top of the wall, from Hangchow to Haining, a distance of 130 *li* (forty-three miles) there is a broad, level road for most of the way, suitable for riding or driving, and is, as far as I know, the only such country road in this part of the province. Trees have been planted along much of the way, thus making a most delightful riding course.

It requires, on the average, about Taels 250,000 annually to maintain this sea wall in its present condition.

Christian Missions

CHRISTIAN missionary effort began in Hangchow at a very early date. Indeed it is claimed that Hangchow was the first city of China to be visited by missionaries and the first to receive the Christian religion. It is probable that the Catholic Bishop Museus came to Hangchow as early as the 4th century, for in a little volume, written by St. Ambrose, mention is made of Museus having been in India and *in China* during the 4th century.

The Catholic Mission.

During the long reign of the T'angs the Roman Church seems to have grown rapidly, for when Hangchow and its seaport Kanp'u were destroyed near the close of that illustrious reign in the year 879, it is said that no less than 100,000 Mussulmans, Christians and Jews were massacred. At that time Kanp'u, on the left bank of the bay below Haining, was the port of entry for Hangchow and a great trading centre. Great numbers of Arabian merchants and Christian missionaries lived at Kanp'u and in Hangchow, and enjoyed great freedom among the Chinese. But in 879 the destruction of foreigners and of everything foreign was so complete that no trace was left of the work accomplished by the Church, and the Christian Church disappeared from Hangchow altogether.

It was not until 1280 that the Franciscan Fathers came back to China. They proceeded to Peking, and it is thought also that they re-established the Church in Hangchow at that time. At any rate the Church was re-established about that time, for Marco Polo mentions the fact that he found in Hangchow a small Christian Church.

Gerard was made first Bishop of Hangchow in 1315. About this time four French priests, who were on their way to Hangchow, were massacred in India. Their bones were later brought to Hangchow for burial. When Friar Oderic passed through Hangchow on his way to Peking, in 1326, he found the Catholic Mission in a most flourishing condition.

In the year 1368 the Chinese destroyed all the Christian chapels in this part of the empire, when the Church

again seems to have been completely obliterated. When the Jesuits arrived in Hangchow in 1580 they found no trace whatsoever of the Christian Church, and it was not until 1586 that the Jesuit Fathers were able to make any headway among the Chinese. At last, however, a Chinese official became a convert, and soon many Chinese followed his example.

The Manchus took the city in 1644, but observed due respect toward the native Christians and the missionaries. In 1659 the Hangchow Mission seems to have passed into the hands of the Dominican Order, under the leadership of Father Novarette.

It was in 1688 that the Emperor K'ang Hsi made one of his "Royal Journeys" to Hangchow; and one day, as he was passing the chapel door, Father Intorcetta stepped forward and saluted His Majesty in a most cordial and graceful manner. A few days later the Father was greatly surprised to receive from the Emperor a considerable quantity of money and many presents. Moreover, K'ang Hsi invited Father Intorcetta to many state audiences and treated him with great kindness, but when K'ang Hsi died in 1722 the Hangchow Church was subjected to many bitter persecutions. Father Bonskousky was even murdered in the open street.

Upon the advice of the Viceroy of the Min-Che provinces the Emperor Yung Cheng (1723-1736) issued an edict expelling all foreign missionaries from the two provinces and forbidding them ever to return. The Church property was confiscated, and in 1730 an official ordered the chapel made into a Buddhist temple and filled with Chinese idols. A tablet was placed at the door, carved with two dragons, and reciting at length the reason for expelling the missionaries. The edict of expulsion was also carved upon a stone tablet and placed just at the chapel entrance. This tablet, with Yung Cheng's edict, still may be seen near the chapel door. The chapel remained a Buddhist temple until 1861. However, missionaries had arrived in Hangchow as early as 1839, but the Chinese officials were afraid to allow them to reopen the chapel lest the people should make trouble; but in 1861 the property was restored to the mission and extensive

preparations were being made to enlarge the work, when the "Long-haired Rebels" came upon the city. The resident priest was made a prisoner and suffered great hardship at the hands of the rebels. It was not until 1864 that the city was finally retaken by French and Chinese troops.

For the conspicuous services of Bishop Delaplace, who accompanied the French and Chinese army as chaplain and interpreter, the Emperor bestowed upon him the Order of the "Yellow Jacket."

At present the mission is in a most flourishing condition. The Sisters of the mission care for more than 500 orphan children daily, teaching them lace-making, embroidery, sewing, and giving them, at the same time, an education in harmony with the doctrines of the Catholic Church.

Presbyterian Mission.

Protestant missionary work began in Hangchow in 1858, when the Rev. J. L. Nevius, of the American Presbyterian Church, with Dr. Bradley, American Consul for Ningpo, and Mr. Russell, of the Church Missionary Society, paid a hurried visit to the city to look the field over and determine the advisability of establishing missions in the provincial capital. At this time, however, nothing more than a brief tour of the Lake and principal points of interest about the city was accomplished. The officials soon discovered their presence and requested them to leave the city, and by way of emphasizing the request, the Prefect sent a guard of soldiers to escort them back to Ningpo.

In the following year Mr. Nevius, accompanied by J. S. Burdon, of the Church Missionary Society, returned to Hangchow, and after some difficulties secured temporary quarters in an old temple on Temple Hill. Here they remained for about a month, when Mr. Nevius rented more suitable quarters at the Six Harmonies Pagoda, and in the following April, bringing his wife and belongings from Ningpo, he moved into the new lodgings. In the meantime Mr. Burdon had returned to Shanghai, so that Mr. Nevius and wife were the only foreigners in the city, then estimated to contain a million inhabitants.

By July 1st of the same summer they were settled and ready to begin work in earnest, when the breach of peace occurred between England and China. Soon followed the repulse of the allied French and British forces at the mouth of the Peiho, and the Chinese not being able to distinguish between foreigners, demanded that the American and his wife living at the Pagoda should leave the city. This they were finally compelled to do, and so forced to relinquish the work they had begun.

Following close upon this came the T'ai P'ing rebels, making it impossible to carry on any mission work in the city; but in April, 1864, the T'ai P'ing Wangs having been expelled from Hangchow and the city cleared of the rebels, the Rev. D. D. Green and his brother-in-law, Mr. Dodd, also of the Presbyterian Society, paid a visit to Hangchow as a preliminary to the establishment of a permanent mission, and in January, 1865, Mr. Green and family, with a staff of native workers, moved to Hangchow, purchased a house and established a mission under the auspices of the American Presbyterian Board.

During the forty years since that early beginning the mission has greatly prospered. At the present time, besides the parent mission with its boys' college, enrolling 110 students, and girls' boarding-school with more than thirty students, there are no less than fourteen out-stations, all of which are in flourishing condition.

The mission school, known as "Hangchow College," is under the management of Rev. E. L. Mattox and wife, and is doing especially good work. And as a result of this the school is attracting to its scientific and language courses many students from the better strata of Chinese society, one of the significant signs of progress among the Chinese. Lack of accommodation only prevents the college from enrolling a much large number of students. The mission staff consists of nine missionaries, besides thirteen native workers.

The Church Missionary Society.

We have already noted that the Church Missionary Society had been represented in Hangchow first by Mr. Russell in 1858, and again in the following year by Mr. J. S. Burdon, working in conjunction with Mr. Nevius.

It was not, however, until the fall of 1864 that this Society really established a mission in the city, but at that time the now venerable Bishop Moule left his mission in Ningpo, rented permanent quarters in Hangchow, and forthwith began active evangelistic work among the natives. To him, then, belongs the honor of having really established the first Protestant mission in Hangchow, and from the first his efforts have been crowned with success.

In 1871 he was joined by Dr. Gault, an alumnus of the Edinburgh School of Medicine, who established a hospital and an "opium refuge." This work was carried on by Dr. Gault until compelled to leave the field and return home in 1878 on account of the serious illness of his wife. Three years later the excellent work thus begun was resumed by Dr. D. Duncan Main, also an alumnus of Edinburgh, who still continues at the head of the institution. During the twenty odd years since the hospital's founding, it has grown to almost incredible proportions, until it is one of the largest mission hospitals of China. During the year 1903 Dr. Main and assistants treated no less than 28,833 patients. Of this number 293 were major surgical cases and 1,631 were of minor operations; 1,137 were opium smokers, 1,425 fever cases, 1,003 eye diseases and 1,568 cases of digestive ailments. Besides these there were 218 cases of attempted suicide, in addition to the great number of general cases more or less peculiar to the Chinese. The hospital wards afforded accommodation to 1,284 of these patients, for which a small charge is made when it is evident the patient is able to pay.

This kind of mission work is having a salutary effect upon the Chinese, and is doing much to break down the barriers of prejudice between them and foreigners, and especially between them and foreign missionaries. The hospital and dispensary have grown to such large proportions, and have become so thoroughly established as one of the city's institutions, that the natives look upon it with no little amount of pride and satisfaction.

The Church Missionary Society has, in addition to its evangelical work in the city and its hospital, an academy

for "high cast" boys on West Lake, near the American Consulate. This school is under the management of Mr. T. Gaunt, and has an enrollment of twenty-five students. These boys are the sons of "expectant" officials resident in the city, who are anxious to give their offspring "foreign education." The Society also supports a girls' boarding-school and maintains a number of out-stations, where evangelical work is carried on. These stations are scattered along the banks of the Ch'ien T'ang river, and have upwards of 100 communicants.

The entire work of the Society is under the supervision and direction of the Right Reverend Bishop Moule, who has given more than forty years of his life to it, and who has lived in Hangchow in the same compound during all these forty odd years. And although at the age of seventy-seven years he is still hale and hearty, accomplishing daily more than an average man's work.

Southern Presbyterian Mission.

It was in August of 1864 that the Rev. E. B. Inslee and family, of the Southern Presbyterian Church Board, moved to Hangchow and began mission work under the direction of that Society. In the following year he was joined by the Revs. J. L. Stuart, B. Helm, M. H. Houston and their families, and it was near the close of the same year that boarding-schools, one for boys and one for girls, were opened with an enrollment of about ten pupils. Before a boy might be admitted to the school, it was necessary for his parents to agree that they would not take him out of his classes before he was twenty years old. Likewise they must agree to let the girls remain in school until they reached the age of eighteen, to unbind their feet, and not to compel them to marry a man against their own wishes.

In 1870 a mission site was purchased high up on the eastern part of "City Hill." It was a splendid location, high and dry, and out of the filth and stenches of the city; but in 1873 a son of the provincial treasurer, whose yamên stood just below the mission, at the foot of the hill, fell sick and died. The family necromancer, encouraged by the local gentry, on being called in, said that the

son's death and the sickness of other members of the family was all due to the presence of the "foreign devils'" houses that stood above on the hill. "They have, without doubt, destroyed the yamên's *feng-shui*," said he.

So it was that the gentry of the city filed a complaint with the American Consul at Ningpo against the mission, asking that the buildings be removed to another portion of the city, and after four years of negotiations, the Chinese having agreed to bear all removal and rebuilding expenses, the entire mission was moved to its present quarters near the "Heavenly Water" bridge, inside and near the Wu-lin gate.

Since the founding of the girls' school more than 250 girls have been educated therein, and of which number some 200 have completed the regular courses of study. Many of these graduates have become the wives of preachers and teachers employed in the various missions. The school at present has an enrollment of sixty pupils, besides twenty additional day-school pupils.

The mission church has a membership of 340 native Christians, besides nearly 100 applicants for baptism. There are also ten branch missions in the country surrounding Hangchow, where evangelistic services are held on every Lord's day.

The personnel of the mission staff has changed many times during the forty years since its establishment, with the one exception of the Rev. J. L. Stuart and wife. These two still remain at the head of the work.

Baptist Mission.

The work of the Baptist Mission in the city was begun as early as 1866, when Mr. Kreyer, representing the American Baptist Board, came to the city and rented temporary quarters in *Ta-ching-hsiang* (Great Well alley), just off the Great Street. He was soon joined by Mr. J. H. Taylor and a number of other workers, who began mission work in earnest. However the work did not prosper as well as it might have done, and it was not until twenty years later that land was bought and steps taken to erect permanent quarters for the mission. At this time the Rev. H.

Jenkins, now at the head of the Shaohsing Baptist Theological Seminary, purchased a portion of the present mission site and erected a chapel. To this tract was added another tract of land bought by the Rev. J. R. Goddard, of Ningpo, who also made some additional improvements during his management of the mission. The present mission quarters, including the school buildings, dormitories, and missionary's residence, were planned and built by the Rev. W. S. Sweet, who still remains at the head of the mission.

At the present time the school, known as "Wayland Academy," has an enrollment of over 100 students, while the girls' school, under the direction of Mrs. Sweet, has an additional enrollment of twenty-five.

The mission has, in addition to its regular evangelistic and educational work, a complete printing outfit devoted to the publication of tracts, books, etc., for use in the general dissemination of Christian literature; and while the mission has had many ups and downs during the past, it is now doing excellent work, for which tangible results are becoming more and more manifest.

The Hangchow missions, for the most part, have enjoyed the good will of the city's populace and officials through all the years. During the late Boxer troubles the lives of all the missionaries were seriously threatened on several occasions, and the day was even set by the rabbles' ringleaders for a general massacre of them all; yet their plans did not mature, and the missionaries escaped untouched. That they did so, however, is probably due to the fact of the thoroughly cosmopolitan character of the people,—no two clans or societies being able, owing to mutual jealousies and suspicions, to unite in a common cause against the foreigner. Yet those of the broadest experience among the Chinese are frank in stating that at present there are unmistakable signs of coming trouble. It may come in a year, in five years, or in a month; but that it is coming, slowly it may be, yet none the less certainly.

Troubles.

river should destroy his property! There is also a theory that the lake is a last vestige of one of the three ancient estuaries of the Yangtze.

Originally the lake was thirty *li* (ten miles) in circumference, but during the dynasties of the Yuan (1206-1368) and Ming (1368-1644) houses the populace were allowed to encroach upon it so greatly that upon the accession of Shun Chih (1644) the lake was only about one-half its original size. Emperor Shun Chih at once commanded the governor of the province and the local officials of Hangchow to restore the lake to its original dimensions, which undertaking they forthwith began, but this great work was not fully accomplished until during the reign of Yung Cheng (1723-1736), when the lake was almost fully restored. Very little has been done toward enlarging or dredging it since that time.

Once during the reign of Prince Ch'ien in Hangchow the lake "went dry." The Prince forthwith commanded a thousand of his soldiers to close up the outlet of the lake and then to dig it deeper, so that in times of abundant rain-fall the lake would gather enough water to supply the people when another period of drought should overtake them. Except for the smallest boats, and only in times of high water, is it possible to pass from the lake to any of the numerous canals of the city. This condition is made necessary by the fact that along the north-east side of the lake, its natural outlet, there are numerous weirs for raising the water to a higher level, and which prevent boats from passing. It is also remarkable that all the overflow of the lake empties into the canal system and eventually into the Grand Canal, instead of emptying into the great river just beyond the city wall; but, as far as I have been able to discover, not any of the lake's overflow empties into the Ch'ien T'ang.

The lake is also of great practical value to the inhabitants of the city as a fresh-water supply. In the olden days, before the system of sea-walls was perfected and before the tides had been shut out, the people were hard pressed to obtain sufficient fresh water for their daily necessities, so the lake was made the reservoir for the entire city, great sewers having been dug underground to

ead the water from the lake into six great wells specially onstructed and centrally located for the convenience of he people.

It was during the sway of the Southern Sungs (1127-280) that West Lake became the far-renowned pleasure esort. At this time Hangchow was not only the empire's apital but its commercial and culture center as well. Nor vas its fame known only to the Chinese ; but from Western \sia, and even from the confines of Europe, came merchant rinces, and princes from royal households, to behold the eauties and taste of the pleasures to be enjoyed only in he great city of the Dragon Throne. And it was about Vest Lake that all these delights centered. Here on the erdant hill-sides, or in the rambling villas that lined the oreshore, or upon the crystal waters of the placid lake, night the pleasure-seeker find the diversion most suited o his mood or his fancy. Around the shores of "Inner ake" were hundreds of summer tea-houses, sumptuously uilt and furnished, whither the flower and beauty of the mpire were wont to gather on pleasant summer days, and vhile away a few hours in pleasant chat or listen to the oices of "heavenly singers" (sing-song girls). Naturally it was a spot to squander fortunes of money, and o quickly did one's money disappear, when on pleasure ent about the lake, that it was dubbed "The Melting Pot or Money." Many, indeed, are the stories of prodigality nd wantonness that come down to us from those glorious lays.

There are many legends and superstitions connected vith the lake. One writer, Li Tao-yuen, states in a little olume, that according to "the traditions of the oldest iving inhabitants," the lake contains *Golden Cattle*, and hat they have been seen on many different occasions. These cattle have the power to change themselves into he forms of men and various other beings, and are always een near the Yung Chin (Flowing Gold) gate of the ity wall. The legends of the "White Snake" and the "Green Fish" are perhaps the most famous of them all, n account of which may be seen in another place.

The portion of the lake lying west of Pai's dyke-road and north-west of Lone Mountain is known as "Li Hu,"

the "Inner Lake." It is into this portion of the lake that "Life is Loosed" on the eighth day of the fourth month in each year. On that day all the more pious followers of Buddha will catch or buy some snake, frog, bird or some living thing, and bringing it to the lake shore set it free ("Fang Sheng"). By doing so they gain special merit in the world to come and prolong their own lives in this.

A Return from the Lake at Twilight.

My wine-cup is only half empty ;—
Half drunken, still lingers the flavor.
In my chair from the lake-side returning,
My cheeks from the wine's fire still burning,
Are cooled by the Spring-time's sweet zephyr.

From the west I come to Lone Mountain
Where shades of darkness are fast falling ;—
Half dreaming, half waking, I sing of pleasures,
And tho' forgetting full half the measures,
I still hear softest voices calling.

I remember still sweet Pear-Blossom town,
And cling to its invisible fragrance.
Alas! How quickly the day has flown!
Life's hours, most truly, are not man's own.
How charming is the life of vagrance!

(Translated from a poem written by the Poet Su who, at the time the poem was written, was an official in Hangchow.)

ascended to heaven. This they say was the transfiguration of the White Snake and Fahai to the forms of angels.

And still another story is recorded to the effect that near the pagoda dwelt two great demons, whose breathing could be heard constantly, and that should their breath strike any living thing it must surely die. But this story, it is said, was somewhat discredited by the fact that great numbers of people were flocking thither daily to see the wonderful demons, but who returned unharmed, having found only numerous small snakes.

Owing to the superstitions surrounding the pagoda, visitors have been wont to carry away bits of brick from its walls until it is only a question of a few decades until the magnificent old structure will tumble in hopeless ruin. These bits of the pagoda, when scattered over a rice paddy, always insure a good crop of rice.

The Six Harmonies Pagoda (Liu ho T'a 六合塔)

This magnificent monument stands on *Yueh-lun-shan* (Moon Girdled Hill), near the river, and about four miles south-east of Feng-shan gate, the southern gate of the city. Its founding is described as follows in the "Topography of Hangchow Prefecture": "In the third year of K'ai Pao (971), the Prince of Wu-yueh having commanded a Buddhist monk called Yien Shou to erect a lofty tower on the river bank as a protection against the mighty onslaughts of the destructive tides, the hill in Prince Ch'ien's 'Garden of Southern Fruits' was opened and the pagoda built forthwith."

The structure thus built was nine stories high, aggregating nearly 525 feet. It was hexagonal at base, becoming cylindrical near the top. On each story, in each face of the wall, there were windows opening out into galleries that girdled the tower.

In the third year of Hsüan Hô (1122), a small rebellion having broken out at Hangchow, the beautiful pagoda was destroyed by a band of highwaymen under the leadership of a man named Fang La. Immediately there were destructive floods and enormous tides, the like of which the empire had never seen before. Steps were taken at

once to have the tower rebuilt, but owing to the troublous times, consequent upon the fall of the Sung House, nothing was done until the twelfth year of Shao Hsing (1143). At this time the work of restoration was begun under direction of the Emperor, and after ten years of continuous labor seven stories of the pagoda were rebuilt.

The Emperor Yung Cheng, of the present dynasty, furnished funds from his private purse for extensive repairs on the pagoda, and Ch'ien Lung, who was a great admirer of the lofty tower, wrote a sketch of the pagoda's history and inscribed many tablets to be hung in its interior. On each of his several visits to the city he did not fail to visit the "great *t'a*," and seating himself upon its topmost story to write numerous verses and mottoes appropriate to the occasion.

The pagoda was mostly destroyed by the "Long-haired Rebels" in 1862. It was so badly disfigured, indeed, that Chu Min-sheng, a Vice-President in the Board of Civil Rites, who was a native of Hangchow, caused a memorial to be handed the Emperor, asking that permission be granted to rebuild the tower. The permission was granted and the work of restoration was completed in 1894.

The new structure stands on the same spot occupied by the pagoda erected by Prince Ch'ien (son of Prince Ch'ien Liu) and is of much the same design. It is thirteen stories high, aggregating 334 feet to the top of the "button." Each face of the hexagonal base measures forty-eight feet. The interior of this magnificent structure is beautifully decorated according to the most approved canons of Chinese art, and is kept clean and in order. It is built of Ningpo brick and cost nearly $175,000. Since its restoration the city has not been troubled either by floods or by great fires!

Prince Sbu's Protecting Pagoda (Pao Sbu T'a 保俶塔)

This splendid pagoda is situated outside and west of Ch'ien T'ang gate, and just west of the American Consulate, on Pao Shih Shan (Precious Stone Hill). Its origin is unknown, being shrouded in the mysteries of a very early

date. In all probability there was a pagoda on this hill as early as the first century of the Christian era, but it was Wu Yien-shwang, a Minister of State under the feudal Prince Ch'ien, during the reign of K'ai Pao (968), who first erected a pagoda on Precious Stone Hill, of which we have any record, and it seems that although Minister Wu built his pagoda upon the ruins of the older structure he failed to give it a name.

So it was that to Yang Pao, a Buddhist monk of the reign of Hsien P'ing (998), fell the honor of bestowing a name upon the pagoda. It happened upon this wise: The monk was suffering from blindness, and in seeking relief from his sore affliction promised Heaven that if it would restore his eyesight he would repair the nameless pagoda and endow it with a name. And his sight being restored, he kept his promise, bestowing his own name (*i.e.*, his priestly name; Buddhist monks have no surnames), Pao Shu (保 叔), upon the pagoda.

Years passed by, the pagoda was neglected and was finally sacked and destroyed. It was again rebuilt, but was soon burned and again demolished by a band of rebels during the reign of Chih Cheng, of the Yuan dynasty. Again it was rebuilt by a pious priest styled Hui Chü. Minister Wu had built the pagoda nine stories high, but Hui Chü, in restoring it, discovered that on account of *Feng Shui* nine stories were too high, and so rebuilt but seven of them.

Again, during the reign of Ch'eng Hua (1465), it was destroyed by fire and restored by another priest in the following reign of Hung Chih. One evening, not long after it had been rebuilt, during a violent thunderstorm, the pagoda was struck by a bolt of lightning and almost completely demolished. But in the ninth year of Cheng Te it was once more rebuilt, only to be destroyed again during the following reign,—that of Chia Ching, of the Ming dynasty. Again in the 23rd year of Chia Ching a Taoist priest, together with a monk of the Buddhist faith, undertook the restoration of the now historic pagoda to its original dimensions, and it is the structure of these two monks, weather worn, perhaps slightly modified, and falling away, that we see at the present time.

There has been no end of controversy over the "real name" of the pagoda. It is said that because "the relic" of a pious monk who died at Kinhua had been placed in the pagoda built by Minister Wu, the pagoda should be called *Pao T'a* (Precious Pagoda). On the other hand, the supporters of Prince Ch'ien Shu, and his fellow-townsmen of the fish-market, are wont to call the pagoda *Pao Shu T'a* (The Pagoda for the Protection of Shu). And this is the name generally adopted at present and the one given in the accepted chronologies.

The visitor to this spot will notice, hard by, a great boulder standing out quite alone from the others. This rock, according to tradition, came straight down from heaven, and contains within it a huge precious stone. However, no one has ever seen the "precious stone."

The Sacred Pagoda

On top of Precious Mountain rests the Sacred Buddhists' Home,
To the east, the ancient city:—westward, jagged mountains roam.
Behold the fitful waving of the lofty fire-red trees,
And the long silken gossamer, floating upward in the breeze;

And far, far down through the tall pine and bamboo groves,
A ceaseless, winding stream of Heaven's children moves.
Through half the heavens flutter countless flocks of birds
That brush against my lattice window, singing welcome words.

I climb to the top of the lofty Pagoda,
And, gazing long into the far-distant haze,
I see, in my mind's eye, the homestead dagoba
And Chang-chou (home of my childhood), at rest in the slanting rays.

—From the Chinese of a Buddhist monk.

Four Famous Monasteries

(四大叢林)

YANGCHOW has four famous monasteries or temples which are known all over the Eastern world wherever there are Buddhists. They are given here in the order of their rank as follows :—

Sheng Yin Ssu (聖因寺),
Chao Ch'ing Li Ssu (昭慶律寺),
Ling Ying Ssu (靈隱寺) and
Ching Tzu Ch'an Ssu (淨慈禪寺).

Holy Succession Monastery (Sheng Yin Ssu 聖因寺)

This monastery is one of the oldest about the city, its origin being shrouded in the mists of the dim past. Long before the days of K'ang Hsi it was a temple in daily use. In the 44th year of his reign K'ang Hsi paid a visit to the temple with his royal train, and being so impressed with the beauties of the spot,—the broad expanse of the lake stretching off to the east, and the lofty towers of Ch'ien T'ang gate standing high above the water to the north,—said it was a spot fit for the palace of an Emperor. He also wrote many scrolls for the temple halls, among which is the following: "*Ch'eng Kuan Chai*," "Even from one's study he may behold the crystal waters."

In the 5th year of his reign (1728) Yung Cheng further made the temple famous by issuing an edict commanding the temple to be kept in order, handing it down from generation to generation throughout all succeeding ages, in sacred memory and in honor of the illustrious Emperor who had so honored the monastery as to pay a visit to it with his royal personage.

It is situate on Lone Mountain and adjoins the Emperor's Travelling Lodge.

Monastery of Manifest Congratulations

(Chao Ch'ing Li Ssu 昭慶律寺)

Among the most famous of Hangchow's landmarks is this ancient monastery. It is situated about two hundred yards to the right of North Mountain road and just outside Ch'ien T'ang gate in the village. It was built in the 5th year of Ch'ien Te (968) by Prince Ch'ien, but was enlarged and rebuilt in 979 by the Sung Emperor T'ai Tsung.

It is from this temple that great numbers of priests yearly receive their *chieh-t'ieh*, *i.e.*, "Vows Certificate," or diploma. This certificate is of great practicable value to the holder thereof, for wherever he may go it is at once his letter of introduction and his passport. And no matter where he may travel in the empire, when among Buddhists the diploma serves him as money and credit.

During the 3rd month in every year vows are administered in the temple, and upon completion of the ceremony the certificates are issued. The entire process of taking the vows, training the applicant, and issuing the diploma, entails an expenditure on the part of the candidate of about $10.00, and requires a residence in the monastery of one month's time.

The three principal vows required of the priest are, that he will abstain from wine, women, and from eating meat. He then kneels and the abbot places pastilles upon the clean-shaven crown of his head; one pastille for each of the vows he desires to take, and setting them on fire allows them to burn out. This ceremony accounts for the numerous scars often seen on the heads of Buddhist priests. It is said that if a priest be a good man, and without sin, the process is painless; but that if he is in the habit of drinking wine and is fond of women, the pain from the burning flesh is almost unbearable.

The temple buildings were all sacked and burned by the "Long-haired Rebels" in 1862. They are just now nearing restoration. The great iron image of Buddha in the central hall is the only thing the rebels were unable to destroy. In consequence of this fact the iron image has become very famous.

Soul's Retreat (Ling Ying 靈 隱)

This famous and picturesque natural park, with its temples, grottoes, and its many hundreds of images carved in the faces of the rocky cliffs, lies at the foot of Lofty North Mountain, on North Mountain road, four and one-half miles north-west of Ch'ien T'ang gate.

In the first year of Hsien Ho (326 A.D.), of the Eastern Chin dynasty, an Indian monk named Huei Li, who had previously founded T'ien Chu, was passing through this glen accompanied by his faithful monkey. As soon as the monkey came into the glen he became greatly excited, running hither and thither through the trees, over the rocks, into the caves and everywhere, showing in unmistakable terms that he had at last found his native element. The priest noting this and the many strange antics of the monkey, is said to have exclaimed, "Why, this really is an Indian mountain and an Indian glen. The monkey has found his native land again. This mountain must really have come from India," and thereupon he named the peak hard by "Fei Lai Feng," *i.e.*, "the peak that came flying down," which name the peak has borne to the present time.

Moreover, the monk was so impressed by the beauty of the spot that he founded there a monastery, which has been kept up by the various reigning houses of the empire from that day to this. The buildings and gardens about them, however, were destroyed during the reign of Shun Chih, and were restored after a time by another Buddhist priest.

K'ang Hsi, patron of all the temples and places of beauty throughout his empire, was very fond of the park, and at various times, during his five or six visits to Hangchow in the 28th, 38th, 42nd, 44th, and 46th years of his reign, gave the abbot much gold and silver for keeping the temples and grounds in order, wrote scrolls and mottoes for the halls of the monastery, a Book of Prayer for the daily use of the priests, and presented the aged abbot with a gold Buddha (*i.e.*, a gold idol). It is recorded that the Emperor spent Tls. 500 for incense to burn upon the altars of the temple.

The latest extensive repairs to be made upon the onastery were made by Viceroy Li in the 6th year of ung Cheng (1729), when he caused the entire grounds, ıteway and all the temples to be overhauled, repaired and many cases greatly enlarged. And thus stood Ling ing until the advent of the "Long-haired Rebels" in e first year of T'ung Chih (1861), when most of the ıildings were sacked and burned, or battered down by e mob. Soon, however, the buildings were all restored ıd remained until about the year 1882, when the large ntral hall of the main temple *Yün Lin* was again stroyed by fire. This hall has never been rebuilt, but ı ruins remain as a pathetic reminder of the days of ıina's greater splendor.

According to the monks now living in Ling Ying, the cient monkey that accompanied his master, the founder the monastery, to the glen, may still be seen on moon-ght nights about twelve o'clock scampering over the cks and through the trees on the hill-side opposite the nple. He is of extraordinary size, his hair is long and rfectly white, and he always seems to be very happy and ıyful. He is regarded by some as being the reincarna-ın of the pious monk who founded the monastery, and us "brought so much happiness to the world."

Just south of the main temple halls is the "Hall of o Disciples." The images are a little more than life :e and are in good condition.

The Bridge.

Of stony fragments the lofty bridge is made—
A winged rainbow caught in a cleft of jade,
To span the sparkling waters eastward flowing.
Westward, terrac'd hills to misty hazes fade.

The miracles by ancient deities wrought,
This shrine of Buddha with power is fraught
To guard; and that human hands may shed lustre
On his pure name, is this chisled tablet brought.

—From the Chinese of Chen Yang, a monk, written in 1493.

Monastery of Pure Compassion (Ching Tzu Ch'an Ssu 淨慈禪寺)

This beautiful temple is on South Mountian road, just back of Thunder Peak Pagoda, at the foot of "Sun-kissed Peak." It was founded in the first year of Hsien Te (960), of the Chou dynasty. It was enlarged to its present dimensions in the 19th year of Shao Hsing (1150). The Emperor Li Tsung in 1260 gave sufficient funds for the erection of a Hall of the Five Hundred Disciples, which was of very large dimensions. It was burned during the reign of terror in Hangchow, when the T'ai P'ing rebels visited the city. The Disciples' Hall was originally built at a cost of $125,000. It has not yet been restored.

Temple of a Loyal Minister

(Chung Lieh Miao 忠烈廟) and Tomb of Ya Fei

ACCORDING to various inscriptions about this famous temple we are told that it was erected to the memory of Ya Fei, "An Unswerving Guardian to the Heir-Apparent," of the Sung dynasty; "A Loyal-to-the-end Minister," who came from the ancient state of O-Kuo, the present Wu Ch'ang-fu of Hupei; and that it was erected by the Emperor Hsiao Tsung as an atonement for the weakness and follies of his father, Kao Tsung, toward a faithful servant of the empire who came to his untimely death through the diabolical schemes of men in high estate. Moreover, that after his death and burial, when the empire came to appreciate his great services to the people, the posthumous title of "Prince of O-Kuo" was bestowed upon his sacred memory.

The story of Ya Fei is a most pathetic one, and also a sad commentary on the methods employed by unscrupulous politicians of China to accomplish their own selfish ends. When he came upon the scene in the political drama of China, a young man, full of hope and energy, who had dedicated his life to the welfare of his country, the empire was engaged in a bitter struggle with the Nü Chen Tartars in the north. They had already captured the Sung's proud capital, Pien-Liang (K'aifeng-fu) and had carried into captivity the Chinese Emperor, Ch'in Tsung, together with his aged father and most of the Court. The Central Government being already weak and vascillating, the whole empire was stunned and rendered helpless for a time by the loss of its Emperor and chief men of state.

After a few years, however, the Emperor's younger brother, a lad of eighteen years, succeeded, by the aid of a miraculous mud horse, in crossing the Yangtze river, and so escapin g from his Mongol captors. Directly upon reaching the southern bank of the great river another "ghost" appeared before him, and said he must proceed at once to Hangchow and there set up a throne and become ruler of the people in his brother's stead.

He lost no time in reaching Hangchow, and here established his Court, under the dynastic title of Kao Tsung. His first task was to drive back the oncoming Tartars, who continued to move steadily southward, capturing and seizing everything before them. But Kao Tsung, being a mere lad, was not equal to the task before him. His domain was being rapidly diminished and his people slaughtered by the Mongol hordes. It seemed only a question of a few months until the whole empire must fall before the hated Tartars and Kao Tsung, with his splendid new Court, be taken captive.

It was at this juncture that Ya Fei appeared. He had only a small band of men, but had succeeded in enlisting the ablest and most patriotic young braves the country afforded. The Emperor accepted the services of Ya Fei and his handful of soldiers and assigned them to duty. One battle after another was fought and won, soldiers from other sources rallied to the young commander's standard, until he had succeeded in driving the Mongols back into Honan. In this province the Tartar General Ê-Chu had planned to make a stand, hoping to rally to his aid the newly-conquered subjects of the province. But in this he was greatly disappointed, for the fame of Ya Fei and his army had reached the ears of the Honanese, who already despised their new masters, so that when they heard that Ya Fei was coming against the Mongols with a large army, they refused to have anything to do with Ê-Chu or his army. It is said that not a single man could be found willing to take up arms against Ya Fei.

Having driven Ê-Chu and all his forces into Pienching (K'aifengfu), and having completed his preparations to cross the river and attack them within the next few days, Ya Fei called his officers and men about him and addressed them, saying: "We shall go straight to Huanglungfu (Tartar capital near the present Yungpingfu), and in a few days regale ourselves with wine and tea in the palace." But just when everything was ready, and he was about to strike the final blow with victory already in sight, Prime Minister Kuei decided that the territory lying between the two rivers (Yangtze and Yellow)

was of but little importance anyway, and that it wasn't worth fighting over.

So it was that Minister Kuei caused Chang Chun and Yang Ch'i-chung, two of Ya Fei's ablest and most trusted generals, to be recalled and afterward reported to the Emperor that since these two men had left Ya Fei, it would be more than useless for the latter to attempt a recovery of that territory, further stating that in his opinion the whole army ought to be recalled at once. Whereupon the Throne sent twelve urgent commands in one day to Ya Fei and his army to return at once.

In utter desperation and bewilderment Ya Fei wept tears of anger and rage. Facing the east he addressed the Emperor, saying: "For ten long years have I struggled against difficulties in building up the army for the salvation of my country; and now, on the eve of victory, you destroy it all in one short day."

So Ya Fei returned, and all the districts he had recaptured and the whole of the territory between the two great rivers were again lost to the empire's enemy.

In the following year the Tartar General Ê-Chu, having taken Haochow, near the boundary between Honan and Anhui, the Throne dispatched Generals Chang Chun and Yang Ch'i-chung, with large armies, to drive off the Mongol and retake the lost territories, but these two able commanders, for some unaccountable reason, became alarmed and quietly withdrew without so much as firing a shot. Whereupon the Emperor implored Ya Fei to resume command of the Imperial army, which he did most loyally and gallantly, and when the Tartars heard that Ya Fei was again in command, and marching against them, they turned and fled in great haste and confusion.

Thereupon Ê-Chu wrote a letter to Prime Minister Kuei, saying: "You talk of peace morning and evening, but now Ya Fei has crossed the river and will take the north country. If you want peace, *Ya Fei must be put out of the way*, when peace will ensue;" thus reminding Minister Kuei of the secret agreement between them and of the obligation under which the Minister had placed himself to the wily Tartar chief; for Minister Kuei had agreed for a certain sum of money, and in consideration

of their freedom at the hands of the Tartar General while they were yet captives in the Tartar camp, to so mismanage and mix up affairs of state that eventually Ê-Chu was to possess as much of the empire as he should reasonably desire. Moreover, while they were sojourning in the Tartar camp, General Ê-Chu had become infatuated with the Prime Minister's attractive wife, and was regarded as her lover, and for whom she maintained an abiding affection.

The Emperor Ch'in Tsung also was still held a captive by the House of Chin, whom the latter threatened to restore to the throne now held by the younger brother, Kao Tsung, did the Chinese not cease to make war against them.

So the Prime Minister ordered Governor Ho Ch'u and the Censor Lo Ju-chi each to memorialize the throne, as he would also do, that since the House of Chin (the Tartars) was so well fortified in the region west of the river it would be impossible, and a shameless waste of life, for Ya Fei to engage them successfully, and that Shan-yanghsien ought to be abandoned since it was impossible to protect it. The Emperor did as he was advised, and the territory was abandoned to the enemy.

During all this conflict of authority and diabolical dealing Ya Fei remained true to his command and waited patiently for the order to move forward, and so upright was his character, and just were his deeds toward all men, that his enemies had nought to lay to his charge. But Prime Minister Kuei and his adulterous wife owed their exhalted station in life to the crafty Tartar chief, who was now demanding a return for his great favors to them, and as long as Ya Fei commanded the royal armies the empire's domain was secure and the Tartar hordes were powerless. Ya Fei, then, must be put out of the way, and none but the Prime Minister can accomplish it.

He, therefore, sets about his task without delay. First, he bribes one, Wang Chun, to accuse General Chang Hsien, son-in-law to Ya Fei, of saying that Ya Fei and his son, a lieutenant in the army, were unwilling to fight any longer in their country's behalf and that they intended to quit the army altogether. When this tale reached the

ears of the Prime Minister, he was greatly alarmed, and, sending special runners to the army's headquarters, had Ya Fei and his son seized and brought to trial. At the trial he demanded of Ya Fei an explanation of General Chang Hsien's story, whereupon Ya Fei laughed and said: "Heaven and earth will bear witness that my heart is loyal to my country and without deceit to my countrymen."

Nevertheless a charge of "disobedience and disloyalty" was lodged against the warrior, and Governor Ho Ch'u was appointed by the Prime Minister to examine the witness. When the case was called, Ho Ch'u asked Ya Fei to disrobe and show his back. Ya Fei complied, and disclosed four large characters which had been tatooed upon his back in early childhood by his mother. The characters were "精忠報國 Ching Chung Pao Kuo," *i.e.*, "The Ever Loyal Protector of His Country." And when Ho Ch'u, the Governor, had examined closely the tatooed legend in the flesh of Ya Fei he remarked, "Why, this man's one aim in life since his very infancy has been to protect his country." Whereupon he dismissed the case, refusing to examine Ya Fei any further.

But the price was upon the head of Ya Fei, and he must be sentenced. So Mo Ch'i-hsueh was appointed, who had been told beforehand what he should do to examine into the matter. He forthwith caused Ya Fei, his son, and General Chang Hsien to be thrown into prison, pending the arrangement of a final trial. A year passed, and still the three were denied a hearing. In the meantime affairs of state had been going from bad to worse, the empire's very existence was sorely threatened, and the Emperor was in great need of Ya Fei's services. So he demanded of the Prime Minister a statement in writing setting forth the charges against Ya Fei, and to show good cause why they had kept the three high officials in prison a whole year without giving them a fair hearing.

The Prime Minister being at his wit's end what to do, replied that in a few days he would comply with the request and bring the matter to a close. In these anxious moments Minister Kuei turned to his wife for counsel and advice. And that clever spouse was not long in finding

a method that would make quick dispatch of the whole matter. Briefly her plan was as follows: The Prime Minister was to write a note to the prison keeper, who dared not disobey a Minister's commands, commanding that he take Ya Fei and the other two, and in the dead hours of night, when all the world was in slumber, secretly strangle them, burying their bodies in a lonely corner of the prison compound.

The Prime Minister wrote the note with his own hand and sealed it with his own stamp; and taking the empty rind of an orange from which his wife had sucked the juice, he placed the note within and dispatched it to the keeper of the prison. That personage was overjoyed at the receipt of a remembrance from the Prime Minister, and not until he had bitten into the orange did he know of its diabolical contents. But the Prime Minister's command was law and life to him, and so he took Ya Fei, his son Yün, and son-in-law, General Chang Hsien, and in the still hours of night bound them hands and feet, and taking them to an unfrequented portion of the prison garden, strangled all three of them.

Now when it finally leaked out that Ya Fei and the other two had been foully dealt with, a great shudder ran through the people, and violence was offered in many places; for of all their heroes, the Chinese people respected and confided in Ya Fei the most. But they were powerless to avenge his death in any adequate manner, and so in grief, with heavy hearts, the populace plodded on, while fools and murderers administered their government.

However a change soon came, when Hsiao Tsung, the son of Kao Tsung, ascended the throne. The young Emperor, appreciating the valor and patriotism of Ya Fei, did what he could to atone for the weakness and stupidity of his father. He gave Ya Fei a burial and a tomb befitting one of his rank, and caused a memorial hall of generous proportions to be built in his honor. Furthermore, he gave large grants of land to the family and relatives of the great warrior for the maintenance of the temple and their families. He also bestowed upon Ya Fei the posthumous title of "Unswerving Guardian of the Heir-Apparent," and later, in the second year of the

of Pao Ch'ing, that ruler also bestowed the title
r Loyal Minister," to which the Emperor Chia Ting
"Prince of O-kuo."
nd what of Prime Minister Kuei and his wife?
ı the enclosure of Ya Fei's tomb, on either side
entrance walk, are two stone cages, some four by
:t square, by five feet in height, in which there
ır iron images. The two on the right are those of
er Kuei and his wife, while those on the left
ose of General Chang Chun, who deserted Ya Fei
ritical moment, and Mo Ch'i-hsüeh, the man who
ced Ya Fei to imprisonment. They are slimy, bat-
and neglected, having received daily the vilest
ıtion known to the human family, from the early
f the twelfth century to the present time.
hose who are wont to say that the Chinese have but
or no gratitude, or that they are incapable of true
, will do well to look first upon the beautiful
:ial hall erected to this beloved patriot, and further
e the great numbers of people who daily burn
pful incense before his shrine, and then gaze upon
n images of his murderers, bound and kneeling in
and degradation, imprisoned behind the stone bars.

The Indian Incense Market (Buddhist Monastery)

(T'ien Chu Hsiang Shih 天竺香市)

ON North Mountain road (Pei Shan Lu), some two miles beyond Ling Ying, is the celebrated Buddhist monastery commonly known as *T'ien Chu.* The term "T'ien Chu" means simply "Indian," or "India," and is the term usually employed by the priesthood when referring to India, the home of Buddhism. The name, as given here, is really a collective term for the community hovering about the monastery on the side of T'ien Chu Mountain, and which subsists, for the most part, upon the profit on incense and temple trappings sold to the many pilgrims who daily throng the temple halls to worship at the sacred shrines of Great Buddha.

There are three large temples, each being described somewhat by the name it wears, viz.: "Lower Temple," "Middle Temple," and "Upper Temple." As one approaches the settlement he comes first to "Lower Temple," which was founded by an Indian monk, whose priestly style was Huei Li. This occurred in the ninth year of the Eastern Chin dynasty, *i.e.*, in 326 A. D. Nearly three hundred years later, in the fifteenth year of the reign of K'ai Huang (596), of the Sui dynasty, the temple having fallen away in decay, a pious priest, styled Chen Kuan, having secured sufficient money from a wealthy resident of Hangchow, repaired and rebuilt the temple. Since that time it has been kept in repair and supported from the public treasury.

Farther on up the mountain-side, distant one *li*, is Chung Chu, or the "Middle Temple." In the seventeenth year of K'ai Huang (598) this temple was founded by a priest styled Ch'ien Tsui. From that day to the present it has had a most varied existence, having been destroyed and as often rebuilt again by the various reigning houses of the empire.

In the thirty-eighth year of K'ang Hsi, when that monarch was visiting Hangchow, he looked in at "Middle

Temple" and gave the priest Taels 300 for repairs and furnishings. Since that time to the present day, but little more than was absolutely necessary has been done to the temple in the way of building or repair.

Still farther on up the mountain-side, near its top, is Shang Chu, or "Upper Temple." This monastery was founded in the fourth year of T'ien Fu (940), of the Posterior Chin house, by a monk called Tao I.

It was burned to the ground in the seventeenth year of Shun Chih (1661), and was restored in the fifth year of K'ang Hsi, after a lapse of but six years. And when in the third month of the thirty-eighth year of his reign K'ang Hsi visited the temple with his grandmother, a woman eighty years of age, he gave the abbot Taels 500 and commanded that extra halls be built for the accommodation of more *pusas*. Again, in the forty-second year of his reign, he visited the temple and gave forty-eight ounces of gold for additional repairs; and upon another visit to Hangchow, in the early spring of the forty-third year of his reign, he presented the temple with a Book of Prayer written by his own hand. This book is still in daily use.

These temples are maintained by the public treasury, and three times in each year the Governor of the Province, with the Provincial Judge and the Salt Commissioner, make official journeys hither to offer up incense and to inspect the buildings and grounds. These visits fall on the nineteenth day of the second moon, Kuan Yin's birthday; the nineteenth of the sixth moon, the anniversary of her entrance upon the priesthood; and on the nineteenth of the ninth moon, the anniversay of her ascension.

Yearly pilgrimages are made to these temples by the devout followers of Buddha, from near and far; some coming from the Isle of Pootoo, the tomb of Kuan Yin; some from Peking and the far north, some from the far south and the inland provinces, and from all the neighboring provinces they come in great numbers. It is estimated that fully 125,000 pilgrims pay homage to Buddha before the shrines of Tien Chu every year.

"Capitoline" Hill (Wu Shan 吳山)

In the south-western part of the city is what is known as *Wu Shan* or *Ch'eng Huang Shan* (城隍山). These hills are from two to five hundred feet high and overlook not only the great city nestling at their feet, but the lake and lofty hills to the west; to the north, the vast plain fading away in the distance, while to the east and south lies the broad expanse of the swift Ch'ien T'ang river, the head of Hangchow Bay. It is truly a magnificent prospect and well worthy the name of "Capitoline Hill."

On these hills (there are three main peaks) there are more than thirty temples of one kind or another, so that they are sometimes spoken of as "Temple Hills." The more famous of these temples are perhaps the following: *Ch'eng Huang Miao*, in which are altars to the tutelar deity of the city, and where the official religious ceremonies on all feast days are observed; *Tung Yo Miao*, where the Great God of Sacred East Mountain is worshipped and where there is a "Heaven" and a "Hell," represented by clay figures, according to the Buddhistic conception; *Wen Ch'ang Miao*, erected to the God of Literature, and in which all ambitious men of letters are wont to "burn incense;" and *Kuan Ti Miao*, known among foreigners as the Temple to the God of War.

This latter god was the Bayard of China, whose name was Kuan Yü. He was one of the most famous heroes in the Wars of the Three Kingdoms, and was later canonized by the Ming Emperor Wan Li in the year 1594. He is the tutelary deity of the present dynasty, to whom sacrificial offerings are made three times in each year, consisting of a sheep, an ox, and a pig. The first of these offerings is made during the first ten days of the second month; the second, on the thirteenth day of the fifth month; and the third, on the cycle day in the eighth month, known as *Wu-jih*. The second offering always falls on the anniversary of Kuan Ti's birth.

Wine Goblin's Temple (Chiu Hsien Tien 酒仙殿)

Every year Hangchow consumes immense quantities of wines of various kinds, so that the city's wine merchants are numbered by the thousands, and according to an ancient custom these wine dealers must assemble once in every year in the Wine Goblin's Temple, there offer up incense and prayers, and then agree upon the prices at which they will retail their wines for the ensuing year. These prices, with their corresponding grades of wine, must then be written upon large placards and hung in a conspicuous place in their respective shops for the information of the public. Any one failing to attend the gathering and perform his obeisance to the God of Wine will soon find his wines all turning back to water and his business failing; but all those who faithfully observe the ancient custom will not only have a prosperous year, but they may even take pure water (from West Lake) and by putting in a little wine, immediately have wine as good as of the oldest vintage!

Pool of the One Hundred Lions (Pai Shih Ch'ih 百獅池)

This pool, in the Fan T'ai's yamên, contains the wonderful "Bald-headed Turtles," and takes its name from the stone carvings of lions' heads in the balustrades that surround it.

These turtles are said to be several hundreds of years old, the oldest one being a patriarch of some 800 summers, and from his great size, measuring five to seven feet in diameter, one can easily believe that he is not of modern origin. They are carefully fed and cared for, on account of their great age, and because of the popular superstition connected with them.

During the days of the Sungs in Hangchow, when the Emperor Hsiao Tsung was on the throne, the government treasury building was situated where the Fan T'ai's yamen now stands. For many days the official in charge of the treasure had reported that thieves were stealing the silver,

but that they were unable to discover how it was accomplished or who the culprits were. Finally, however, the whole mystery was cleared up in a most singular manner.

Around the treasury building there was a moat or fish-pond, and one morning the keeper of the gate found two corpses floating about in this pond. Examination disclosed the fact that the two men had been bitten to death by some huge animal. A search was instigated, when they soon found that there were a number of great turtles in the pool, and in the mouth of one of them was still a bit of clothing identified as a part of the habilament of one of the unfortunate victims.

About the same time a great hole was found in the floor of the silver vault, with signs of some animal having been going in and out of the cavern. Upon investigation it was found that the hole was the entrance to an underground passage that opened out into the moat on the outside of the building. Again the pond was searched, in the hope of finding the animal that had such queer habits and that had been making the subterranean passage his den. The search had not progressed very far when the workmen found a box of the *missing silver*.

Then they knew for the first time that the two men bitten to death by the turtles were none other than the thieves who had been stealing the silver and who had been using the underground passage in pursuing their unlawful calling; and moreover, that the turtles, knowing the thieves were robbing the government, rose up and slew the men without delay.

So the great turtles were looked upon as benefactors of the people, and have unto this day been most diligently cared for.

Prince Yu's Mountain (Yu Wang Shan 禹王山 or Yu Huang Shan 玉皇山)

On the summit of this lofty hill there are seven large water *kangs* which are always kept full of water for the protection of the city against fire. The water must be

changed daily that it may always be fresh. As long as the *kangs* are kept full of water no fires will break out in the city, although it is from three to seven miles distant. The Governor of the province is supposed to dispatch a man to this mountain top on the first day of every month to inspect the *kangs* and ascertain whether they are being duly looked after or not. For should they be neglected and the water dry up, the whole city becomes endangered and will probably be destroyed by fire!

The Emperor's Wayside Lodge (Hsing Kung 行宮)

There are two Emperor's Travelling Lodges in Hangchow. One of them is inside the city near the Yung Chin gate, and the other on Lone Mountain (Ku Shan) in West Lake. The former was built for K'ang Hsi upon the occasion of his first visit to Hangchow, in 1690, while the latter was built by Ch'ien Lung in 1752.

During his first visit to the city K'ang Hsi was content to live inside the city walls, but not so upon his four following sojourns "in the South." Instead he caused the old "Holy Succession Monastery" on West Lake to be remodeled and fitted up for his royal family, and in that picturesque portion of the lake he seems to have derived much pleasure and satisfaction.

But Ch'ien Lung was not content with the old monastery as a home while visiting the "southern confines," and caused a new lodge to be erected just to the west of his grandfather's lodge. This was in 1752, and was built especially for his mother, who had accompanied him on the long and tedious journey from Peking. The beauties of the lake and surroundings seem to have charmed him greatly, and on one occasion he exclaimed, "Ming Hu fu ti—this is indeed Lake Happiness."

He subsequently visited the city five separate times, each time making the West Lake Lodge his palace. At present the lodge is used as a public library, and contains some 10,000 volumes. It is open to visitors.

Little Miss Su's Tomb (Su Hsiao-hsiao Mo 蘇小小墓)

This queer little tomb, with its quaint *t'ing-tzu*, is just at the west end of Lone Mountain road. Miss Su was a singing girl of great talent and rare accomplishments during the days of the Emperor Yung Ch'u, of the Sung (House of Liu, 420) dynasty. Not only was she a beautiful singer, but she was able to play most of the best musical instruments of that period, and besides being a most successful coquette she was also a poetess of no mean ability. It would seem from the accounts of her that she must have captured the hearts of most of the officials and literary men of her generation, and they have left many touching bits of verse to her memory. She was a favorite poetess of the famous poet Su Tung-p'o, who seems to have found in her writings his one and only true "affinity."

Official Tso's Memorial Hall (Tso Kung Ssu 左公祠)

Close to the entrance of the temple to Ya Fei is the ancestral temple of an official named Tso. This is one of the largest and most beautiful ancestral halls about Hangchow, and a delightful spot to take a party of friends for picnics, etc. There are splendid rockeries, unique *t'ing-tzu*, birds and flowers—the Oriental's ideal of perfect peace.

Memorial Hall of Li Hung-chang (Li Kung Ssu 李公祠)

Just beyond the temple of Ya Fei is a memorial hall to Li Hung-chang, built by Weng Tseng-kuei, recently provincial governor of Chekiang. The hall was erected by imperial decree in 1902 in recognition of the great services rendered to the people of Hangchow by Li Hung-chang during the T'ai P'ing rebellion.

The Jade Spring (Yu Ch'uan 玉泉) or Ch'ing Lien Ssu 清蓮寺

Beyond the memorial hall of Li Hung-chang, on the same road and distant some three-quarters of a mile to the west, is what is known as the "Jade Spring." Inclosing the spring of crystal water is a small temple with a large fish pond in the middle courtyard. The old abbot will tell you that he has "just about" 3,000 fish in the pond and that some of them are more than twenty years old, and, from the size of the great yellow carp, you will readily believe his story. He also claims to have five different varieties of colored fishes. Some of the carp will weigh thirty pounds. The fish are bred in the temple hatcheries and are the most famous carp in all China, according to the natives of Hangchow.

Mohammedan Mosque (Hui-hui Li-pai Ssu 回回禮拜寺)

This quaint old landmark stands close to the large silk shops on Great Street. It was built in the reign of Kao Tsu, of the T'ang dynasty, and is therefore about 1,287 years old. The old priest in charge will tell visitors that prayers have been said and incense burned in its sacred halls daily since the early days of the seventh century.

In a secluded corner, carefully guarded, rests an age-worn marble tablet chiselled and inscribed at the time of the mosque's erection. On top of it stands an incense burner and a rack for burning candles, while in front there are cushions and matting, where the devout are wont to *k'e-tow* and chant their prayers. The inscriptions are all in Arabic and are no longer legible, yet the tablet is held in the greatest veneration.

Ten Beautiful Views (Shih Ching 十景)

AMONG the many places of interest around West Lake, besides those already noted, are what the Chinese call "The Ten Beautiful Views." These ten places were pointed out and named by K'ang Hsi, and because of this they have been kept for the most part in good repair and the names thus given them perpetuated. They are given here not in the order of interest or importance, but in the order most convenient to be reached by the visitor.

I. The Broken-off Bridge of Late Snow (Tuan Ch'iao Ts'an Hsueh 斷橋殘雪)

This bridge, typical of the canal region of China, is just south of the American Consulate at the beginning of Prefect Pai's dyke, or causeway. Its name is descriptive, the bridge having a "broken-off" appearance, and it is also noted as a point of vantage from which to view the landscape at the time of late spring snows, which are very rare in this part of the country, and hence a great novelty. But when the weather gods are in a good humor and send a little snow for the amusement of the Hangchow inhabitants, they like to repair to the lakeside to get the splendid color effects made by the snow falling upon the hillside and the dark, blue water of the lake.

II. Pavilion of the Peaceful Lake and Harvest Moon (P'ing Hu Ch'iu Yueh 平湖秋月)

This *t'ing-tzu* is on Lone Mountain road just south of "Broken-off" bridge, and not far from the Emperor's lodge. It was first built during the T'ang dynasty, but in the early years of the Ming reign was completely demolished. The Mings, however, impressed by the beauty of the spot and by the sentiment connected with the old

pavilion, caused it to be rebuilt and greatly enlarged. It stands to-day much as they built it.

The pavilion is highly prized by the Chinese as a place to sit on long summer evenings during the eighth moon and drink in the subtle beauties of the surroundings, heightened by the reflection of the soft moonlight upon the mirror-like surface of the lake.

III. The Three Pools and the Printed Moons (San T'an Yin Yueh 三潭印月)

Immediately south of the large island, on which is located Kuan Ti temple, may be seen three little stone pagodas half buried in the water. These pagodas mark what were once three "bottomless pits," wherein great goblins were supposed to dwell who were wont to devour all boatmen who were thoughtless enough to attempt to pass that way. So it was that one named Su, having the welfare of the lakeside people at heart, and wishing also to make the lake a true pleasure resort, caused the three stone pagodas to be planted one in each of the "pits," and thus locked in the great goblins forever. Since that time boats have passed over the dangerous pools with impunity, but the stone *t'as* mark the location of the pools, so that the timid may know just where they are and so avoid them!

IV. Su's Dawning Spring Road (Su Ti Ch'un Hsiao 蘇堤春曉)

This refers to the long dyke road, or causeway, that traverses the southern end of the lake, beginning at the Winding Hall of Fragrant Breezes and ending at the foot of South Mountain, near Thunder Peak Pagoda. It was in the spring of 1700, when K'ang Hsi was paying a visit to Hangchow, that he chanced to pass along this road, and, being greatly charmed by the beauties of spring on every hand, he gave the road the name it still bears.

V. The Lagoon of Fish and Flowers (Hua Chiang Kuan Yu 花港觀魚)

This refers to some inclosed pools on the right of Su's road toward the east, and near No. 3 bridge. It is noted for its many varieties of "gold fish."

VI. The Winding Hall of Fragrant Breezes (Chu Yuen Feng Ho 曲院風荷)

This hall is at the western end of Su's Spring road, and is noted for the great quantities of lotus flowers that flourish there. It is also a favorite retreat in hot weather, being so situated as to catch any breeze that may be blowing. It was built by K'ang Hsi in 1700.

VII. South Mountain's Evening Bell (Nan P'ing Wan Chung 南屏晚鐘)

At the foot of Nan Shan (South Mountain), and just behind Lei Feng T'a, there is a temple in good repair in which is the bell referred to. It is of good size, very old, probably dating from a time long before the Sungs came into power. It is said that when the bell is struck its voice is heard in heaven, and that forthwith the bells of heaven may be heard in every nook and crevice of old South Mountain. The echo from the hillsides is quite remarkable.

VIII. The Evening Illumination of Thunder Peak (Lei Feng Hsi Chao 雷峰西照)

There is a *t'ing-tzu* on Thunder Peak near the pagoda known by the above name. At evening, when the sun is setting behind the hills to the west, and is all but hidden from view, the ruddy glow of the surrounding rocks, and the deeper red of the reflection on the red-brick pagoda, make a picture most pleasing and altogether unique. The *t'ing-tzu* marks the point of vantage from which to view the illumination.

IX. Willow Bay where Eagles are Heard (Liu Lang Wen Ying 柳浪聞鶯)

This signifies a place outside the city wall and just north of the Yung Chin gate, where there is a good-sized willow grove by the water's edge. Within the grove is a pavilion built by K'ang Hsi in the year 1700.

X. The Two Cloud-piercing Peaks (Shuang Feng Ch'a Yun 雙峰插雲)

One of these is Nan Kao Shan (Lofty South Mountain), beyond and to the west of Thunder Peak Pagoda about one mile. The other peak referred to is Pei Kao Shan (Lofty North Mountain), still farther to the west and marking the south-western boundary of Ling Ying.

The Legend of the White Snake*

IN the mountainous region of Szechuan, surrounding the sacred Mt. Omi (Ê-mei), there are numerous caverns and deep, almost bottomless, pits. Some of these caves are very famous because of the legends of goblins, ghosts and witches connected with them. And perhaps the most famous of them all are the "Heavenly Caves" and the "Grotto of Pure Wind."

It was in this gloomy region, at the "Grotto of Pure Wind," that the White Snake lived. She had made this cave her solitary home for more than a thousand years in an effort to attain "immortality" or "perfection."† One day, as she was revolving the affairs of the world in her mind, she happened to remember that it was the day of the "Peach Festival,"‡ when all the gods of the heavens are wont to assemble at the palace of the "Royal Western Goddess"§ to offer incense and receive instruction from the "Old Mother." And as she thought of all the beauties and delightful associations that were to be enjoyed in the palace of the "Royal Mother" on this sacred occasion, she decided to quit the cold, slimy and lonely cavern and attend the festival.

Now the abode of Chin Mu, the "Old Mother," is in the Western Heaven, on Mt. K'un-lun, far over the snow-capped mountains into Tibet. But the White Snake possessed the power of transformation, and so, calling upon the name of the Western Goddess, she sprang upon a passing cloud and soon arrived at Chin Mu's palace. And when she had eaten of the sacred peach that had been growing and maturing for 9,000 years, paid obeisance and

* This legend forms the basis of a number of China's greatest plays. It is played at least once a year by Imperial troops before the Court in the palace, and is held in high esteem by all threatre-goers. There are many versions; the one here given being the story as known in Hangchow, and as told me and supplemented from an edition entitled *Hsiu-hsiang-i-yao-ch'uan-chuan* (繡像義妖全傳). No attempt has been made to give a translation of the Chinese text.

† This state is reached through a process of mental and physical refinement that is best obtained in solitude.

‡ The "Peach Festival," or "Feast of the Gods," falls on the third day of the third moon (about the first week in April), and is also known as the "*Pan-t'ao-hui*" (蟠桃會).

§ Also known as Chin Mu (金母), the Eve, as Chin Kung (金公) is the Adam of Chinese mysticism. Chin Mu is also known as *Hsi Wang Mu* (西王母), *i.e.*, "the Royal Western Empress."

burned incense to the "Old Mother," she was assigned to duty in the palace gardens. Thus it was that she became keeper of the "Flat-Peach Orchard"* in the Western Heaven. In this position she remained 300 years.

There lived in the city of Hangchow a youth whose name was Hsü Han-wen. The Hsü family was one of the oldest and most respected families of the capital city, but which, owing to heavy financial losses, had been reduced to straightened circumstances, compelling each member of the family to shift for himself. And Hanwen's father and mother dying when he was quite young, the lad was apprenticed by his sister's husband to an old friend of the family, a medicine vender, named Wang.

The lad, although very young, made such rapid progress that his relatives were amazed and old Doctor Wang delighted. Indeed, so diligently and so earnestly did he strive to enlarge the business of the shop that he had never asked for a single holiday, although he had now been with Dr. Wang for several years. But as the Spring festival† for mourning the dead approached, Hanwen resolved that he would pay a visit to his ancestral tombs, which were near T'ien Chu (the Buddhist Incense Market), and which he had so long neglected. Dr. Wang gladly granted him permission to go, and when the day came, taking incense paper money‡ and flowers, Hanwen repaired to the tombs of his ancestors.

One beautiful Spring morning the "Old Mother" called the White Snake to her and said: "To-day have you completed the days of your service. You must return to earth at once, for you are fated to become the mother of

* These "flat" peaches are said to require 3,000 years to blossom, 3,000 years for the fruit to grow, and another 3,000 years for it to ripen. They are said to be plentiful—for "high cast" Chinese gods.

† This festival occurs on the Ch'ing Ming (清 明) of each spring, *i.e.*, about the 5th of April. On this occasion the Chinese worship at the tombs of their ancestors and repair the graves and grounds. Flowers are often strewn upon the graves, even as we do on the 30th day of May.

‡ This paper money, Chih-ch'ien (紙 錢), is made by pasting very thin tinfoil upon a light paste-board made into the shape of silver dollars or ingots. If gold dollars, or "shoes" are wanted the tinfoil is painted over with a yellowish paint. It is offered by burning, to the spirit of deceased parents, or grand-parents, for their use in the other world Properly speaking a child should offer "money" every day for the first 100 days following a parent's death, and then at least once a month for the next three years, after which he should continue to burn "paper money" at least four times in every year as long as he lives.

the God of Literature on earth. In 'beautiful Hangchow' there lives a youth whose ancestor, more than 500 years ago, saved your life. You must become his wife as a recompense for the kindness of his ancestor to you. A vile beggar had caught you one day as you were glidding peacefully among the rocks in front of your cave and would have killed you had not the timely appearance of a gentleman prevented him. This gentleman, out of the kindness of his heart, paid the beggar two *tiao* (about $2 Mex.) for the snake and then set it free. Go, therefore, to Hangchow and you will find this youth, whose name is Hanwen. This very day he goes to burn incense upon the tomb of the man who saved your life. You shall know him by his great stature. Get you gone!"

Forthwith the White Snake sprang upon a passing cloud and sped rapidly over the snowy mountains. As she pondered over her mission she suddenly remembered, from a former visit when a mere child,* the surpassing beauties of Hangchow with its beautiful West Lake, green hills, the lofty pagodas, fragrant gardens and holy temples. The thought of returning to all this beauty filled her soul with great and surpassing joy.

The borders of delightful Chekiang were already in view, and the broad stretches of fertile plain and ranges of lofty hills were at hand. A shadow appeared just in front of her, and suddenly from out the mist-cloud passing by, she beheld the North Star god, who was on his way home from heaven, where he had been to report to the Jade Emperor.† The god, peering out from his cloud-chariot, recognised the White Snake at a glance.

"You bastard brute," said he, "why do you travel this way to-day when your superiors are passing? Whither also are you going?" demanded he in great anger.

Upon hearing his angry voice, White Snake became greatly frightened, and kneeling before his chariot implored his forgiveness. She told him that she was on her way to the Southern Ocean to worship Kuan Yin (Goddess of Mercy), and to ask her advice upon some personal matters.

* The White Snake was born near Hangchow, her mother being the Great White Dragon of the mountains and her father a General Pai, of the Imperial Army.

† The Jade Emperor (玉皇) is the Supreme Ruler of the unseen world of the Taoist religion. In Taoist literature he is styled "God the Father." (Giles.)

But the god, suspecting her of telling a lie, compelled her to take an oath that what she spake was the truth, and that should she not go to the Southern Seas as she had said, *her body should be crushed under Thunder Peak Pagoda.* Whereupon the North Star god disappeared and White Snake pursued her journey.

She had gone but a little distance when "beautiful Hang" came into view. This is indeed the fairest of cities upon the earth. Proceeding to West Lake she found an old palace moss-grown, neglected and falling into ruins, but which had in by-gone ages been the home of the "Son of Heaven." It was near the "Flowing Gold" gate of the city and close upon the water's edge. And it was here that she purposed making her home. But in wandering about its spacious halls, beautiful gardens and winding promenades, she came upon a Green Snake,* who informed the visitor that she was trespassing and that the palace belonged to her. A sharp, brief conflict ensued, in which White Snake was victorious. And on condition that her life be spared, the Green Snake agreed to become handmaid to White Snake and to serve her faithfully through all time to come.

They then began to prepare a home for themselves in the main hall of the palace. After a few details had been attended to tea was ordered. And when they had drunk of the delicious beverage brought from the confines of the Western Heaven, they went out for a stroll along the lakeshore in the direction of Thunder Peak and along the road on which returning mourners from ancestral tombs were passing.

Presently Greenette, plucking her mistress' sleeve, said: "See! who is the young man yonder? Is it not he? See how tall he is."

"Yes," replied Miss White,† whose "little" name was Suchen, "it is he. Come, let us turn and walk slowly in front of him."

"But there is no one to introduce us," complained Greenette, "and ladies are forbidden to speak to men before an introduction."

* In the history or topography of the lake (Hsi Hu Chih 西湖志) reference is made to this legend as the "White Snake and Green Fish." But in the story commonly told the "green fish" becomes a "green snake" and is called "the little green" (小青).

† The White Snake's book name is "Pai Su-chen" (白素貞).

"Just wait a moment," said Suchen, as she waived her silken fan toward the west.

Instantly great banks of clouds appeared in the blue skies, the sun was hidden, it grew dark and began to rain.

Now Hanwen, instead of returning home after completing his filial duties at the ancestral tombs, had been so attracted and fascinated by the matchless beauties of the lake at this seductive season of budding flowers and warbling birds, that he had spent the whole afternoon in rambling about its shores, filling his soul with its heavenly melodies and sweet fragrances. And when he beheld the two young girls dressed in such exquisite garments, he thought them the most divine creatures he had ever seen. But custom forbade him speaking to them, which sorely perplexed and annoyed him.

Just when he thought of turning homeward, however, it began to rain. Now the two beautiful young creatures were without umbrellas, and when he saw their dainty garments were being ruined by the downpour, he hastily joined them and offered his umbrella. After some hesitation they timidly accepted, saying they would soon take a covered boat and cross the lake. A boat was secured at the first landing, and when on the point of putting off, Suchen asked if he would not join them, since it was pouring in such torrents and they were bound for the same side of the lake. By this time Hanwen was completely captivated and accepted most cordially.

By the time their home was reached darkness had fallen, and the city gates being closed for the night, her father pressed Hanwen to remain with them till the morning. This invitation he also accepted.

Upon leaving the next morning, the aged father, a retired army general, presented Hanwen with large quantities of silver, and moreover offered to give his eldest daughter, Suchen, to him in marriage. And so with the thought of lovely Suchen, his bride-to-be (for he had accepted her), in mind, and the heavy weight of silver in his hand, Hanwen hastened home to pour out the fullness of his heart to his sister and her husband.

Hanwen's brother-in-law was employed in the Ch'ien-t'ang magistrate's office and charged with the care of the yamên's treasure. And only that very night had thieves broken into the yamên and carried off a great quantity of silver ingots. Moreover, as Hanwen's brother was held responsible for the silver, he was that very morning beaten and dismissed from the yamên because the silver had been taken without his even knowing of it. So that when Hanwen reached home with his heart overflowing with joy of his Suchen, and his hands full of silver, he found his sister in tears and the home very desolate.

Upon hearing what had happened, Hanwen enquired what amount of money had been stolen. And when informed that 1,000 taels had been taken he fairly gasped, but replied that he had brought a few taels that might be used toward making up the amount if it would help to restore his brother to his position in the yamên. Whereupon he related his experiences of the previous day, ending up by saying that the beautiful Miss White had promised to become his wife, and that the money was a wedding present from her father.

By this time his brother had opened the package of silver and was delighted and horrified at the same moment to find that the two ingots bore the seal and stamp of the Emperor, thus showing that they were part of the 1,000 taels stolen from the magistrate's yamên. And taking the ingots he hastened off to the yamên and reported how he came by them.

Hanwen was arrested, beaten and compelled to tell where he had obtained the silver. Officers of the law were quickly dispatched to the place indicated by Hanwen as the "great palace" of the famous general. But lo, when the officers reached the spot indicated, the palace could not be found, but only empty, swampy ground.

However, hard by stood an old, dilapidated temple, weed-grown and moss-covered. This was searched, and within an inner court stood a once beautiful hall, all decorated with gold and silver. Pushing open the door, an officer was astounded to find lying on a table the remaining 900 taels of silver, for which they were searching. The room gave evidence of having been recently

inhabited, but beyond a breath of perfume and a whisking sound as of the flight of a bird, no inhabitant of the temple could be found.

The magistrate, upon hearing that the full amount of stolen silver had been recovered, commuted the sentence of death he had passed upon Hanwen, and said that on account of the young man's extreme youth and his previous good behavior, he would only sentence him to banishment to Soochow. He also expressed it as his opinion that the youth had been in the hands of witches and cautioned him to be more careful in the future. With this he dismissed the case, and the guards led Hanwen off to jail until it should be convenient to escort him away to Soochow.

When Suchen had found herself desperately in love with Hanwen, she wanted to marry him at once. But she knew that he was only a mere youth and had nothing on which to support a family. Yet, woman like, she was determined to have him *at once*. So by using the magical powers she had learned while in her cavernous home in the far west, she not only transformed an old priest into the general whom she had called her father, but had called five demons of darkness and bade them procure for her a thousand taels of silver. Proceeding to the magistrate's yamên in the dead hours of the night, they caused a deep sleep to fall upon Hanwen's brother, who chanced to be on guard that night, and while he slept they made off with the silver.

Now when she saw what great trouble and disgrace she had brought upon Hanwen, and that instead of hastening their marriage by her gift to him, she had caused him to be disgraced and beaten, Suchen was filled with bitter remorse and deep sorrow. But Greenette, who had been keeping watch over Hanwen, consoled Suchen by telling her that his life was to be spared and that he was only banished to Soochow.

So Suchen and Greenette left "beautiful Hang" and went to dwell in "beautiful Soo."

At the thought of leaving home and his faithful old friend, Dr. Wang, Hanwen's heart grew very heavy.

However, the old doctor reassured him somewhat by telling him of an old friend, also a doctor, who lived in Soochow, and to whom he would give Hanwen a note of introduction.

Accordingly soon after his arrival in that city, Hanwen hunted up the old doctor and presented the letter of recommendation. The old gentleman's name was Wei, and whom Hanwen was delighted to discover was also an old friend to his late father. The two soon became fast friends and their business prospered greatly.

One day, as the two stood talking in the street just in front of their own shop door, they became aware of the approach of two beautiful and elegantly dressed young ladies. The elder of the two came forward and Hanwen at once recognised them as Suchen and Greenette. Hanwen grew very angry and wanted to know why she, a witch, was following him over the earth to torment him and to get him into trouble. Said he: "You witch, you deceived me once, so don't bother me again."

In short, the young man was so rude and cruel to such beautiful creatures as the two young ladies were, that old Dr. Wei lost his patience with the young man and severely rebuked him. The old gentleman also invited the young ladies into his home. It was not long, however, until the two lovers had made up again, and the generous old gentleman himself arranged for the wedding.

After the marriage the young people went to live by themselves, and Hanwen opened a shop of his own with money that Dr. Wei had given him as a wedding present. The days and months passed by, but Hanwen's business did not prosper. The people seemed to have no confidence in the remedies of the new shop. Finally, when his money was all gone, and there was nothing in the house to eat, Hanwen gave way to his feelings of despair, saying that they would have to give up, as the people would not buy his drugs.

Whereupon Suchen asked her dear husband why he didn't hang out a doctor's shingle and *practice* medicine instead of trying *to sell* it. Said she: "I have a few medicines myself, given me by the Old Mother, out of

which I'm sure we can make something." So the following day a new sign was seen over the shop door, viz :

DR. HANWEN.
CURES GUARANTEED FOR ALL KINDS OF AILMENTS.
CONSULTATION FREE.

Now the medicinal herbs given Suchen by the old fairy were very powerful, and when made into pills was a specific for curing "the plague." All that night Hanwen and his wife worked away making the herbs into pills. And, unbeknown to him, Suchen had commanded Greenette to take a certain great package of poison of the deadliest sort, and go about over the city filling all the springs and wells with it. And Greenette did as her mistress had told her.

The next day a few people, complaining of pains in the stomach, came to the new doctor for medicine. Hanwen sold them his pills, and who, as soon as they had swallowed the pills, were instantly cured of their malady. Word of the wonderful pills was passed about the city, and soon the shop, the street and all that portion of the town was crowded with people, bent on having some of the magic pills. The whole city was stricken with the plague, and all who could not get one of Dr. Hanwen's pills were fated to die. Soon, however, the young doctor had stopped the plague, and the people were showering him with silver and gold.

It is needless to relate that Hanwen became very famous throughout the land, and that in a very few months he had acquired a great fortune.

Now the feast of the God of Medicine was at hand, and Hanwen, who had prospered far beyond his most extravagant dreams, repaired to the Medicine God's Temple to offer grateful thanksgiving. At the temple he met the famous Taoist magician Maoshan. At sight of Hanwen, Maoshan said: "Ah, I perceive that you are under the spell of witches. But I am the great Maoshan, and have come to help mankind. I can rid you of them."

Hanwen begged for relief, and offered the old priest gold, saying that he was a rich man now, and did not wish to accept any service without paying for it.

The old magician wrote three charms, which he gave Hanwen with the following directions. Said he: "Take these; wear one of them next to your body; put one over your entrance door; but the third you must burn over a cup of water, then take the water and throw into the face of the one suspected of witchery. If she be a witch indeed she will immediately turn back into the original form of her being." Whereupon Hanwen paid the magician and returned home.

But as he entered the door Suchen divined what had been done and commanded Greenette to lose no time in calling the Black Tiger god to their assistance. Greenette obeyed, and the witches instantly felt a renewal of power.

In the meantime Hanwen had proceeded to follow out the magician's instructions. One charm was over the door, one next to his flesh, while the third was burned in the cup of water. And now turning to his wife he threw the water full in her face. Whereupon the voice of the Black Tiger god was heard to say: "Break, charm, break." The astonished Suchen said: "Why, husband, dear, what *are* you trying to do? Oh, I see. That old rake from Maoshan has been giving you charms against witches. You have been gulled indeed."

Thus it was that the great magician's charms had been broken and his powers destroyed.

But Suchen was very angry over the affair. On the morrow, therefore, accompanied by Hanwen and Greenette, she proceeded to the temple and demanded of the magician the money he had taken from her husband for the charms. The magician became very angry, and sought to destroy the witches then and there. He first took a pitcher of water and drank the contents; then lifting his face toward the heavens he spurted it into the air.

Suddenly great storm-clouds appeared, the heavens shook with mighty thunder peals, and great oceans of water fell upon the earth.

"Ha, ha!" laughed Suchen, derisively. "You would, would you?" And waiving her fan toward the west she cried, "Break, charm, break."

Instantly the floods ceased, the thunders rolled away in the distance, the clouds disappeared, and the earth was gladdened by the beautiful sunshine.

Maoshan was beside himself with rage. Shrieked he, "You vile bastard demon, I've got you now," and grabbed for his two-eged sword. When lo! he could not unsheathe the glittering blade. The Black Tiger god, all unseen to the mighty magician, held the sword fast, and try as Maoshan would he could not unsheathe it. He then reached for his magic pen, thinking to write the infallible charm against witches and demons, but the magic pen instantly became so heavy that Maoshan with all his strength was unable to lift it. Failing in that he next snatched at his wooden tablet,* which through all the ages had been the weapon most dreaded by devils and witches. Yet even the sacred tablet clung so tightly to the table that the great Maoshan could not raise it so much as the breadth of a hair. Foiled and beaten on every hand the magician fell back in his chair exhausted, the while muttering threats and curses against the witches.

Suchen then commanded him to fetch the silver her husband had paid him the day before. And when he had brought it and laid it at her feet, she muttered a few words of enchantment, when instantly five horrible demons snatched Maoshan up into the air and gave him such a beating that he howled and shrieked with rage and pain, and begged them to spare his life. At a waive of her fan the flogging stopped and the demons disappeared.

"Now, Maoshan," said Suchen, "get you gone; for if you are here by nightfall it will go even harder with you than it has this morning."

Needless to say Maoshan left Soochow very suddenly.

The morning dawned bright and warm. It was the day of the Dragon Festival, † so dreaded by evil demons and so dangerous to all reptile kind. Greenette went to bed in a dark room and asked not to be bothered until after 12 o'clock, which hour marked the end of the feast.

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* This is called the Ling-p'ai (令牌), and used by Taoist priests in conjuring. With it they claim to be able to "cast out devils." It is an emblem of authority.

† The "Dragon Festival," *Tuan-yang* (端陽), falls on the fifth day of the fifth moon, about the first week in June. On this day the leaves of calumus, made into the shape of swords, and the "plant of long life" (靈芝草) are hung over the door lintels as a protection against the evil influences of demons and reptiles.

On this occasion, also, "flowers of sulphur," mixed with rice wine, is drunk for a similiar reason.

But Suchen said she was not afraid of the noxious weeds, and so went about her household duties.

Presently, however, she was taken with a violent headache and was compelled to go to bed. Hanwen, not knowing the cause of this sudden illness, rushed out to the shop and soon returned with a cup of the sulphurated wine, thinking his wife had been bitten, perhaps, by some poisonous insect or reptile. But Suchen, knowing the deadly effect of the wine upon her kind, refused to take it. Hanwen, as many good husbands do, insisted on her taking the wine, and finally compelled her to drink the contents of the cup. And conscious of having done his duty toward his household, he went out on the street among the people and wandered about the water's edge to enjoy the festivities of the day.

He did not return home until about the noon hour. As he entered the house he suddenly remembered that his wife had been ill that morning, and going up stairs he called to her, but received no reply. Proceeding to her chamber he opened the door, but Suchen was nowhere in sight. So he stepped over to the bed, thinking she was asleep, and opened the curtains, when horror of horrors! he found only a large snake with a great head and eyes that flashed fire and sulphur, and which was slowly moving toward him, with mouth and fangs dripping with blood and slime.

The husband, terror-stricken, gazed a moment, and then with a piercing scream fell dead, tumbling headlong down the stairway.

Greenette, upon hearing the scream, jumped out of bed and came running to see what the trouble was. She saw it all in an instant, and began soothing the White Snake in order to get her quieted again. Finally White Snake dropped off into a quiet sleep, and Greenette, speaking gently to her, told all that had happened.

Instantly the White Snake vanished, and in her stead was the beautiful Suchen!

She straightened up and enquired for Hanwen, saying that the wine had caused it all. And when she learned that he was dead, she burst into heart-breaking sobs of grief over the loss of her husband.

However, Greenette reassured her and reminded her of the "Old Man" whose palace is not far from the Old Mother's home in K'un-lun, who has in one of his gardens the wonderful "tree of life." At this Suchen became happy again, and began preparations for the journey to the palace of Shoushing, where she hoped to procure a branch of the "tree of life"* and restore her husband to life. And causing a fresh wind to spring up from the eastern quarter, she sprang upon a swift-flying cloud and sped away toward the home of Shoushing.

Now when she arrived at the cave of the "tree of life" she found the guard, Hotung, standing with drawn sword, and on the point of striking her a fatal blow. Quick as a flash she threw a pearl, struck the guard square on the nose and thus diverted his attention for a moment. Enraged at this the guard called out to the Old Father to come quickly, that a witch, a wicked thief, was about to steal something.

The Old Father, aroused by the frightened cries of Hotung, came to the mouth of the cave, but only saw the witch as she rounded the point of a snow-capped mountain. He, too, was now angry because his faithful guard had been wounded, and immediately gave chase. He soon overtook the weary Suchen, and having caught her in his great net, was about to slay her, when the Goddess of Mercy, who chanced to be passing, called out, "Injure not the White Snake."

Whereupon old Shoushing became more civil and enquired of Suchen what she wished. Suchen stated her errand, to which the Goddess of Mercy replied, "Go, ill-fated one, you will find the 'tree of life' beyond yonder mountain. Pluck a branch of it and take it with you, for it will bring your husband back to life."

Proceeding to the mountain indicated, Suchen procured the precious twig. Then, leaping and bounding through the skies for inexpressible joy over the prospect of restoring Hanwen to life, she started on the homeward journey.

She had not gone far, however, when she was discovered by the Great Rukh, who was soaring along through

* This is the *ling-chih-tsao* above mentioned.

the vaulted blue, and who immediately turned and gave chase. At sight of the powerful bird, Suchen became terror-stricken, lost her balance and fell headlong to earth. The Great Rukh darted down and was just opening his great beak to swallow her, when the White Eagle called out, "Touch not the White Snake, for she is fated to become the mother of the God of Literature. If you do her harm Great Buddha will be angry."

Then the White Eagle muttered a few words of enchantment, waived her magical wand and bade Suchen to arise. And helping her to her cloud-chariot again, White Eagle commanded her to hasten homeward.

She was soon in her own home again, but very weak and faint from loss of blood. Greenette, who was waiting for her return, took the life-giving branch and soon had prepared some tea of it for Hanwen.

"But," said Greenette, your husband will no longer love you, because when last he saw you, you were a snake. How can he have confidence in us any more?"

"Alas," replied Suchen, "it is true. He will hate me. But after a moment's thought she said: "I have it. Bring me a white handkerchief from my room."

And taking the handkerchief, Suchen mumbled a few words of magic, blew her breath upon it, and threw it upon the floor. Instantly it became a great white snake, and crawled hissing about the room.

"Now kill it and throw it in the garden," said she.

Greenette obeyed and then fetched the herb tea, which they proceeded to pour into the cold lips of Hanwen. In a moment the body began to grow warm, and presently he awoke as from a heavy sleep, rubbed his eyes and sat up.

Upon sight of Suchen and Greenette he remembered the dreadful sight of the White Snake and began to denounce them as goblins, who had brought him so much trouble and suffering. Whereupon Suchen burst into tears, saying that it was not she at all whom he had seen on that fatal day but a real white snake which Greenette had killed, and which was even then in the back yard for him to see, if he didn't believe her. Hanwen, upon seeing the dead snake, and touched by the tenderness of his beautiful wife, repented of his hasty words and im-

plored her forgiveness. After this their married life was very happy for a long time.

One day, however, an event occurred that caused Hanwen's downfall. His great fame and skill as a physician had also made him a very rich man. Only recently a high official of the empire had presented him with Taels 5,000 of silver for having restored his wife to health when everyone thought she was dead. But his success had also gained for Hanwen the jealousy and enmity of all the other doctors of the city, who began to plan to bring about his downfall. But this was made the more difficult, because in his daily life among the people Hanwen was the most upright man of the city.

But on the day mentioned, as a number of his enemies were talking together, the following happy scheme, as they thought, was determined on:—Said they: "To-morrow is the day for making an offering of heirlooms and curios to the tutelar god of our city. Now we shall inform this young upstart that it is his turn to make the offering. Of course he has no heirlooms with him, as he comes from another city; and when he refuses to make the offering we shall run him out of town."

The plan, in the form of an invitation, was made known to Hanwen, who in despair asked his wife what he should do. She told him not to worry about a small thing like that, for she had some fine old curios that belonged to her ancestors, and that he should offer these in the temple. With this good advice Hanwen went to bed.

The morning came. Suchen produced the curios and Hanwen made the offering in the temple to the utter amazement and chagrin of all the other doctors. Moreover, the curios were of such transcendent beauty and value that the people of the entire city flocked to the temple to get a view of them.

Soon after this event Hanwen and his wife made a feast in honor of their dear old friend Dr. Wang, and invited many neighbors and friends to see the beautiful curios. And while they were gathered about the precious relics, commenting upon their priceless values and their great rarity, an officer of the magistrate's yamên walked in

upon them. And pausing a moment he said : "I'm sorry to trouble you, but we have orders to seize these relics and to arrest you in the name of the Emperor."

To say that Hanwen was surprised and confounded can but mildly express his feelings at that moment. The officer explained that these were relics that had only recently been stolen from the Emperor's palace in the capital, and that they must obey the law and return them to His Imperial Majesty.

A trial was held by the Prefect, at which Hanwen declared the relics were heirlooms of his wife's family. Whereupon the Prefect summoned Suchen to appear before the Court and give testimony concerning the curios. But after searching all day throughout the city the officers returned, saying that neither Suchen nor her maid could be found anywhere.

Hanwen, therefore, was found guilty of stealing the relics from the Imperial Palace and was sentenced to death. Upon reflection, however, the Prefect remembered that he was the young doctor who had saved his wife from death, as well as the lives of many people in the city, and being a man of compassion he commuted the death sentence to banishment to Chenkiang. And later, upon investigation, the Prefect learned that Hanwen had a witch wife, who by her powers of magic had stolen the curios from the Emperor's palace.

In due course of time Hanwen was taken to Chenkiang, where he was received by an old gentleman of the profession whose name was Chen Pu-jen. The fatigues of the long journey, coupled with the humiliation and imprisonment he had just experienced, had told severely on Hanwen, and after a few days he fell ill of the fever. He grew worse day by day until in despair old Dr. Chen called, one afternoon, upon the two women doctors who had but recently opened a medicine shop in the city. Securing some of their medicines he hastened home and administered them to the dying Hanwen.

Next morning Hanwen was able to sit up, and by noon ate a hearty meal of fish and boiled rice. And in two days' time he was entirely well again.

Upon enquiry Hanwen learned that the two women ere no other than Suchen and Greenette, who had followed m to Chenkiang, and who had established a business of eir own. At first he was very bitter against them, and ould have nothing to do with his wife. But through the ndly offices of Dr. Chen, who more than once had braided Hanwen for his incivility to such a fair creature Suchen was, he finally forgave his beautiful wife, and e two began life anew.

Opposite Chenkiang, in the midst of the Great River, as the island of Chinshan, on which there was a famous onastery, the home of Fahai, the priest. Now Fahai had en sent by Great Buddha as a special emissary to deal with id to punish the White Snake for her many dismeanors. nd one day, as Dr. Chen and Hanwen were sightseeing 1 "Golden Island," they met Fahai face to face.

No sooner had Fahai seen Hanwen than he said: "Ah, y young friend, I perceive by the flush of your face that ou are troubled and tormented by witches. The White nake of the Grotto of Pure Winds is your wife. She ill surely destroy you unless you get rid of her."

And Hanwen, knowing all too well that what had ready befallen him had been brought about by Suchen, egged Fahai to lose no time but save him from the itches' power.

So it was agreed that Hanwen was to remain on hinshan under the care of Fahai and away from the influ- ice of the fair Suchen.

Now, when the following morning came, and Hanwen ad not yet returned home, his wife began to wonder what ad befallen him. Greenette was sent out at once to iscover if possible his whereabouts. She soon returned, ying that Hanwen had been kept on Golden Island by ie old wretch Fahai, who had told him that his wife was wicked witch, who was only waiting for an opportunity to estroy her husband.

"The vile wretch"! exclaimed Suchen, as she amped the stone floor with her tiny foot. "We must go : once to the Golden Island monastery and bring dear Hanwen home, for that old villain, Fahai, will destroy his

confidence in us." "But Fahai is a powerful magician, so we must be careful." And so saying, Suchen and Greenette started for the monastery.

They were met at the door of the monastery by the keeper of the gate, who withdrew and announced to Fahai that two ladies had come desiring audience with him. Fahai was not long in appearing, when Suchen enquired whether or not he had seen her husband of late. And Fahai perceiving at once who it was that spake, said, in great severity: "Away, you vile brutes! How dare you intrude your vile persons upon the sacred presence of Great Buddha? Do you seek destruction? Hanwen is safe here with me; but he can never live with you again."

And as he finished speaking, he threw his long walking staff high into the air. Instantly changing into a dragon it quickly descended and was just about to devour Suchen, when she suddenly blew a breath of air upon it. The dragon, quick as a flash, became K'ueihsing, the God of Literature, who said in thundering tones that made even the mighty Fahai tremble and turn pale with fear: "Harm not the White Snake, for she is fated to become the mother of a Senior Wrangler of the Empire." Whereupon Suchen and Greenette vanished in a passing cloud of mist.

Suchen, however, was still determined to get Hanwen away from Golden Island. Calling Greenette she said, "Come, let us summon the Black Fish god, and drown the whole monastery of priests; then shall we be able to get Hanwen away from old Fahai." The words were scarcely uttered when the mighty Black Fish god arrived.

Suchen commanded him to cause a great flood to wash down Chinshan and destroy Fahai and all his acolytes, taking care only that Hanwen should not be injured.

And marshalling the hosts of the deep, Black Fish caused a great storm to rage over the land for many hours. Throughout the heavens the lurid lightnings shot their awful glare, and the deep-toned thunderings were echoed to the uttermost ends of the earth. The vaulted dome was torn asunder and the waters of the seas were hurled into the mighty river. Higher and higher rose the murky

water on the templed islands. A few moments more and the island's inhabitants would be swept away. But just as the foundations of Golden Island Monastery were creaking and groaning under the mighty waters Fahai suddenly appeared at the temple gate, and quickly taking off his priestly cloak spread it over the gateway, at the same instant offering a prayer to the ever-attentive Weitou, patron saint of Buddhist priests, that he cause the waters to recede and save the lives of his devoted disciples.

Weitou heard the prayer, immediately descended and commanded the raging waters to abate. Instantly the waters obeyed, and the monastery, with all its inmates, were saved. But the city on the river bank, with all its thousands of inhabitants, was swept away until not so much as a foundation was left to mark where the once beautiful metropolis stood.

When Suchen and Greenette saw the enormity of the crime they had committed they turned and fled into the mountains. Not so the Black Fish god. Fahai asked that he be captured and executed without trial, and that his body should be thrown out into the Japanese sea. Accordingly he was seized by the dragons of the four seas, executed on the spot, and his headless body thrown into the sea near the coast of Japan.

When quiet and order had been restored on the island, and the waters had fully receded, Fahai explained to Hanwen that the great crime of Suchen had been wrought partly on his account, and that to atone for which he must return to Hangchow and devote the remainder of his life in the worship of Buddha. He further stated that as soon as Suchen should be delivered of her child she also would be punished for her crime.

"But," said Hanwen, "the distance to Hangchow is very great, and I have no horse or money now. How shall I return?"

"Never mind," replied Fahai, "come with me."

They entered numerous halls, passed through a maze of doors and narrow passageways, finally ending up before the mouth of a great cave. Fahai, as he handed Hanwen a candle said, "My friend, proceed into yonder cave,

never looking back, until the light is, of its own accord, extinguished."

Hanwen did at once as Fahai told him. It was a strange cavern, the like of which he had never before seen. On either side were the carved images of all the Buddhist saints, and of the gods both of heaven and earth. And the farther he proceeded the darker and more gloomy did the cave become. At last it grew so dark and damp that the candle itself could no longer shine, but flickered a moment and went out.

Hanwen groped about for a time in utter bewilderment, not being able to find neither top, nor bottom, nor yet the sides of the cavern. And just as he lost all hope of ever again emerging into the light of day, he beheld in the far distance a faint glimmer of light. The light grew rapidly, and presently he was overjoyed to behold the sun, in all his glory and splendor, mounting the heavens beyond the lofty eastern hills, while immediately in front of him lay the crystal water of beautiful West Lake! He had arrived at Hangchow, the "Heavenly City."

Hanwen's joy knew no bounds. He almost ran across Lone Mountain and along the dyke road that is called Pai, until he reached the "Broken-Off" bridge (Tuan Ch'iao) where he was startled and dumfounded at the sight he beheld. There, standing side by side, on the lofty bridge, stood Suchen and Greenette. Nor was the balmy spring morning more fresh and fair than were they.

Suchen's joy at meeting her husband, whom she had mourned as lost, all but overcame her. But when Hanwen bade her begone, saying that he had returned to Hangchow to enter the priesthood and forsake the world forever, her young heart sank as with a great weight, and she burst into pitiful sobs.

"I have never intentionally deceived or injured you, dear husband, and what I have done has always been for your sake. And now you would forsake your wife and child."

And as Hanwen beheld his beautiful young wife, thus broken-hearted and weeping, he perceived that she must indeed soon become the mother of his child. His old love for her came welling up in his heart and, throwing aught

else to the winds, he snatched Suchen up in his arms and carried her away to his old home in the city.

He was not long in finding a new home for her, and with the money she had saved from their prosperous days in Soochow they established a new business on "Great Street."

When Buddha commissioned and sent Fahai to judge and punish the White Snake for her sins, he also presented the priest with a magic bowl. With this bowl Fahai had been able to work many miracles as well as to capture and control the various demons of evil. When, therefore, it was announced to him that the White Snake had been delivered of her child, and that the child was already a month old, Fahai took the magic bowl and proceeded to Hangchow, in pursuance of his master's command.

Arrived in Hangchow he went at once to the home of Hanwen and Suchen, knocked at the outer gate and was admitted. He found the household, together with their friends and neighbors, in the midst of a feast in honor of Dream Dragon's *man-yueh* festival.* Hanwen was greatly astonished at the sudden appearance of Fahai, who stated, simply, that he had come to mete out justice to the White Snake, pointing to the happy young mother as he spoke.

When Fahai thus accused Suchen in her own home, and in the presence of her friends and neighbors, there were angry looks and threatening remarks. And when he further stated it as his purpose to take Suchen and have her body crushed under the great pagoda, they all rose up as one man† and would have done violence to the priest had not Hanwen commanded them, in the name of his own house, to hold their peace. Then one of the guests, an old man, proposed that the matter be tested.

* When the present dynasty, the Ta Ch'ing (Great Pure), came into power they inaugurated the custom of wearing the queue, and of shaving the head. But the custom of shaving a child's head when it is one month old, as practiced by the Chinese, is of much earlier origin than the advent of the Ch'ings. This festival is called Man-yueh (滿月), and is for both male and female children.

† It is related of the Emperor Ch'ien Lung, that when he was witnessing a performance of the "White Snake Drama," on one of his many visits to Hangchow, and the play had progressed to this point, where the beautiful Suchen was being accused by the priest, the old Emperor being unable to endure it any longer, rose up, walked back on to the stage, caught the man who was playing the part of Fahai, and gave him a sound flogging, ending with the remark, "How dare you insult a beautiful girl like that!" It is further related, however, that the Emperor had imbibed a considerable quantity of choice Shaohsing.

"If," said he, "our fair Suchen, whom we all love so much, be the White Snake indeed, let the priest Fahai prove it here and now in the presence of us all."

"Thou, father, art a wise and just man. Buddha will not fail to reward thee richly for this wisdom and just act." So spake the priest to the aged man. Then turning to Hanwen, he continued, "Take this bowl, fill it with fragrant tea and give to your wife to drink. If she be not transformed, then is Fahai mistaken and his mission ended."

With trembling hands and excited mien Hanwen filled the bowl with tea, then turned toward his beloved wife, when lo! the bowl, of its own accord, flew out of his hand and alighted squarely upon Suchen's head. And try as they would they could not loose it or take it away.

And Suchen, knowing that her hour had come, made a complete confession of all her misdeeds; of the theft of silver from the magistrate's yamên, poisoning the waters, the taking of the curios from the Emperor's palace, and of the destruction of Chenkiang by the great flood. "But," continued she, "I did it all because of my love for my husband, and meant no real harm to any mortal. I am indeed the White Snake from the Grotto of Pure Wind, come to recompense him, who is now my husband, by giving birth to his son, even to yonder innocent babe. It is true, also, my dear friends, that I am fated to be crushed under the great pagoda. To you, my sister, I must leave little Dream Dragon to be cared for and comforted; for he is very dear to my husband and me, for he is destined to become the Empire's Senior Wrangler."

Then turning to Fahai, she said simply, "I am ready."

Fahai waived his hand above her head a moment, when the bowl of its accord detached itself and flew back into his hand. A white mist was seen for a moment to surround Suchen, and when it cleared away she had vanished.

"Now look into the bowl," said Fahai.

And as they did so, they beheld only a white snake, very small and beautiful, wriggling about in the bowl in a vain effort to escape.

The grief-stricken husband fell upon his knees and implored Fahai to bring her back to him, but the priest replied that he was only obeying the command of Great Buddha, and that it was the White Snake's destiny to be crushed under the tower. Whereupon he took up the bowl, and bidding them follow passed out of the door and led the way across the lake to Thunder Peak Pagoda.

By the time the procession had reached the pagoda, a great crowd had gathered to witness the strange event. All expressed their sympathy for the young husband, and their indignation toward Fahai, the priest. The latter, however, paid no attention to this, and when all was in readiness he waived his hand toward the west; a white mist descended by the pagoda, and when they looked again the fair Suchen was standing there, smiling affectionately at her husband.

The heart-broken Hanwen seized her in his arms, begged Fahai to allow her to remain with him, and declared that he, too, must be taken if she could not be spared. But the stern Fahai said he must do his duty by obeying Buddha's commands.

"Yet," said he, "there is one condition upon which she may in time be liberated. If you, White Snake, will spend twenty years in meditation, cultivating that purity of mind and body necessary to the attainment of immortality, you shall be permitted to come forth again and return to the western paradise."

Whereupon Fahai raised his great staff, smote the ground three times, calling upon the name of Buddha. Slowly the foundations beneath the great pagoda were drawn asunder, until a bottomless pit, with yawning mouth, was opened.

"White Snake," commanded Fahai, "descend!"

Suchen stepped forward, pale and more beautiful than ever, and, bidding Hanwen a fond farewell, turned and leaped into the chasm.

The young husband made to follow her, but was stayed by the strong hand of Fahai, who again smote the earth with his staff, when the yawning chasm was instantly closed. The massive pagoda trembled a moment, and then stood still and quiet as through all the ages past.

Emerging from the pagoda, Fahai waived his magic bowl aloft. A passing cloud answered his summons, descended to earth, paused a moment, while Fahai seated himself in its midst, and then quickly disappeared over the tops of the lofty western hills.

When Greenette saw that her mistress was undone, and that her own life was in danger, she hastened away to her old home in the mountains. But her thoughts constantly turned upon her poor mistress buried by the cruel Fahai beneath the pagoda, and she could neither eat nor sleep, for such was the bond of affection between them.

One day, after fourteen long years of solitude in the dreary wastes of the rugged mountains, a daring resolve came into her mind;—she would release the White Snake! But in order to do so she must first dispose of Fahai, the priest.

And so, calling to her assistance one of the demons of darkness, she produced eight two-edged swords that possessed the power of flying. Taking these she proceeded to Golden Island, bent on slaying Fahai.

She seated herself on a near-by mountain peak and hurled one of the deadly swords straight at the Golden Island monastery. But Fahai had felt, only that very morning, that some evil was portending, and had accordingly placed the magic bowl close beside him. So that when the dreadful flying-sword entered the room and would have slain him, the magic bowl flew straight at the wicked blade, covered its head and eyes, and brought it down upon the floor.

"Ai ya!" exclaimed Fahai, as he picked up the glittering steel. "It is the Green Snake; we must give chase at once."

Greenette, seeing that her deadly weapon did not return, knew that Fahai had defeated her again, and immediately fled.

But as she sped over the lofty peaks in terror, lest Fahai should overtake her, she grew more enraged than ever at the crafty old priest's power. All at once an idea possessed her. She would go at once to Thunder Peak

Pagoda, burn it down and release the White Snake. And turning her course she called upon one of the fire gods who caused a cloud of fire to accompany her to Thunder Peak. Arrived at the pagoda she blew the fire-cloud directly upon the tower, which at once became a pillar of angry flames that leaped to the heavens' zenith.

Now the Goddess of Mercy, from her southern home, saw what was going on, and taking a large vase of priceless value, flew hastily to Golden Island and summoned Fahai to the rescue of the sacred pagoda.

When Greenette saw the two approaching she was paralysed with fright and could not move so much as a muscle of her body. The goddess commanded Fahai to capture the Green Snake in his bowl, while she extinguished the raging fire. Filling the vase with water, she poured it over the pagoda, whereupon the angry flames were subdued and the fire quenched.

In the meantime Fahai had transformed Greenette into the Green Snake, but which was still wriggling and hissing in his bowl.

"Let her be imprisoned for fourteen years in this vase," commanded the goddess, "as a punishment for her crime."

Whereupon Fahai placed her in the vase, and sealed over the top with magic paper, on which he also wrote a powerful charm.

After Suchen was taken from him, Hanwen lost all interest in the affairs of life. The flourishing business he had established was neglected and soon forgotten. And for three years he wandered listlessly through the city, or more often about the shores of the lake, mourning the loss of his beloved wife.

Upon going into his room one day, his sister was horrified to find that he had gone. Upon his table lay a mass of raven-black hair attached to a bit of paper. The paper was a note from her brother saying that he had left home forever; that he had decided to give up the world and all its disappointments, and that he had gone to the Golden Island monastery to enter the priesthood.

"Thus I hope," said he, "to begin a new life."

Dream Dragon grew to be a very vigorous and intelligent child. He was fond of his books, and did not idle away his time in foolish games and talk as many boys do. Moreover, he stood first in all his classes, and in a few years was far beyond all the other boys of his age in mental attainments. This fact excited the jealousy of his schoolmates, who began to circulate unseemly stories about the lad. They said among other things that the lad's mother was a witch, and that she had to be punished by being buried alive under Thunder Peak Pagoda, and that his real father was a Buddhist priest.

These stories greatly incensed Dream Dragon, who picked up his belongings and left the school forever.

When the lad's aunt heard of the trouble she at once told him the whole truth concerning the matter, and secured a private instructor to guide him in his education. The boy was much grieved and saddened to know that his poor mother was held captive by the massive pagoda, and would often be found at its base weeping and praying that she might be released.

The years quickly passed, and Dream Dragon, as they sped, grew physically and mentally, and gave promise of becoming a great scholar and sage. He was twenty years old now, and it was the time of the triennial examination at the Emperor's Palace.* And having passed all of his other examinations at the head of his classes, with "great honors," his old professor and all his companions begged him to write for the highest degree granted in the empire.

He finally did so, and when the results were announced he was overjoyed to discover that he had passed with the highest mark, and was therefore entitled to the rank of "Senior Wrangler of the Empire."*

The Emperor gave a feast to all the successful candidates, at which he enquired of Dream Dragon if there was anything he wished to do before entering upon his duties and responsibilities as a substantive official. Dream Dragon

* These examinations were held once in every three years at the Palace in Peking. They were for the already successful *Chin Shih*, or "Doctors," of the third or highest class; so that the one receiving the highest mark at these examinations is, theoretically, the best scholar for that year of the empire. Such a candidate is given the title of *Chuang-yuan* (狀元), "Senior Wrangler," of the Hanlin.

replied that he would be very grateful indeed, if his Majesty would grant him permission to return home and visit the tomb of his mother and see his aged father.

"Your request is granted," said the Emperor.

So he set out from the capital at once, purposing to call at Golden Island on his way home, to see his father, who was still living there as a Buddhist priest.

Arrived at the Golden Island monastery, he immediately made enquiries for his father, giving the family name. But as priests give up their real names upon entering the priesthood, he was told that there was no priest in the monastery known as Hsu Han-wen. At this juncture a middle-aged man, who had heard the conversation, approached Dream Dragon and enquired what his wishes were.

The two were not long in discovering each other. And while Dream Dragon's joy at finding his father knew no bounds, the father's pride and satisfaction over his accomplished son were none the less marked.

"But," said Dream Dragon, "where is this Fahai you have just told me about? It is now twenty years since my mother was entombed under the tower, and Fahai must come and release her."

A search was then made for Fahai, but he was not to be found. He had left the island that very morning.

"Come, father, let us go home and have mother released," said the son, as he stepped toward the monastery door.

"No," replied the father, "I am now a priest of the Great Buddha, to whom the joys of wedded life are forbidden. Moreover, I am now an old man. You must go alone and secure your mother's freedom."

Dream Dragon was heartbroken at his father's words and wept bitterly. But seeing that his father could not be persuaded to accompany him he set out for Hangchow alone.

In due course of time he reached his native city, and went without delay to the Thunder Peak Pagoda to offer incense to his imprisoned mother.

And just as he reached the top of the long flight of steps leading to the tower the air became charged with a

delicious fragrance. Upon looking up he beheld a great white cloud settling slowly to earth close by the pagoda. In another moment Fahai, the priest, stepped out and *ketowed* before the pagoda shrine.

"Are you Fahai?" demanded Dream Dragon.

"Just so," replied the priest.

"Why have you imprisoned my mother beneath this tower?"

"In order that she might become 'an immortal,'" calmly returned Fahai.

"I have been looking for you for a long time," retorted the young man, whereupon he struck Fahai a terrible blow. Dream Dragon was a very powerful young man, and would have slain the old priest then and there had not his relatives interfered and begged that Fahai be given an opportunity to explain.

"Only to-day," said the breathless Fahai, "are the days of your mother's atonement for her offences fulfilled. To-day she has become immortal and shall shortly ascend to heaven, where she will be beyond the cares and vicissitudes of this transient existence. To-day she passes from the snake, or brute order, and enters the higher order of man."

Saying which, he picked up his great staff and smote the pagoda's foundation three times, calling out, "Open, O earth, open."

The foundations of the massive structure creaked and groaned for a moment, then suddenly drew apart, leaving a great, bottomless fissure.

"White Snake," called Fahai in a loud voice, "come forth!"

A fragrant gust of wind came from out the depths of the yawning chasm, and a sound as of the wings of many birds was heard, when lo! standing there within the pagoda was Suchen, the beautiful!

Dream Dragon gazed a moment at the lovely form of his mother, then sprang forward, and clasping her in his arms wept for joy.

Presently he released her and said, "Come, mother, dear, let us go home. This is indeed the happiest day of my life."

"No, no," smiled the mother, "I cannot do that. To-day have I completed the atonement for my sins, and must therefore return at once to the 'Old Mother' in the Western Heaven; for now have I become an immortal."

Then turning to her kinsmen who had gathered about, she continued, "Dear ones, I thank you with all my heart for the love and care you have bestowed upon my son, who has become "Senior Wrangler of the Empire." But weep not for me, for the years of my peace and happiness have this day only begun. My son, great responsibilities are now upon you. See to it that you acquit yourself with honor and credit to your country. And withal, be ever loyal to your Emperor whom you now are to serve."

To Fahai she then said, "I am ready."

Fahai waived his wand toward the heavens. The air became laden with sweetest fragrance, and presently a myria-colored, billowy cloud descended and paused at the feet of Suchen.

"Ascend," commanded the priest.

Suchen stepped upon the cloud, bowed a tender farewell to her son and her kinsfolk, and then slowly disappeared beyond the western horizon.

Then waiving his wand again, Fahai called a golden-colored cloud, which as it came down, filled the air with the fragrance of burning incense. And taking up his staff and bowl, he stepped lightly upon the radiant mist, called upon the name of Buddha, and vanished in a twinkling.

Dream Dragon returned home with a troubled and sorrowing heart. His father a priest; his mother gone, and with no one to comfort him; what did life further hold for him?

So it was at this critical stage in his experience that his beautiful cousin, who was just his own age, and who had become engaged to him while yet they were infants, made known her desire to have the marriage ceremonies performed without delay. "In order," said the messenger, "that she may comfort and strengthen you in this your time of great sorrow."

This news came as a welcome boon to the broken-spirited Dream Dragon. An auspicious day was chosen, and the two were wedded amid the congratulations and well-wishes of a multitude of friends.

Concerning the founding of the city the Topography of Soochow (Suchow Fu Chih 蘇州府志) makes the following statement: In the sixth year of Ching Wang (525 B. C) of the Chou dynasty Prince Hô Lü, of the Kingdom of Wu, ordered his Prime Minister Wu Tsŭ Hsü to build a capital for his kingdom. Said the Prince: "My kingdom is far removed from the capital (Ch'ang An 長安), and to the south-east lies a dangerous region, yearly laid waste and made useless by the raging waters of rivers and the sea. Consequently there are neither places for garrisons nor men to man them, for the protection of our kingdom. Neither are there government granaries nor does the field produce its wonted harvests. What are we to do?" To this the Prime Minister replied, "I have heard it said that to rule a kingdom well, the sovereign must keep the peace and deal justly by his people."

Founding.

"And what method must we employ to achieve this?" eagerly enquired the Prince.

"If you would become a peaceful and just ruler, you must rule your kingdom by force, and gradually extend your power and authority. To accomplish this we must first build a capital for the kingdom, establish an army, construct granaries that will be kept full, and build arsenals for storing the implements of war. This is the method to employ."

So it was that Wu Tzŭ Hsü (伍子胥) was commanded to build a great city resembling heaven and earth, *i.e.*, like heaven the city was to have eight water-gates, and like the earth eight footgates. Moreover, the gates were to be arranged after the fashion of the *pa kua** and the enclosure was to take the form of the earth, *i.e.*, square.†

The total length of the city's outer wall as built by Wu Tsŭ Hsü, aggregated forty-seven *li*. Inside the outer

* The *pa kua* (八卦), "Eight Diagrams," are composed of combinations of lines and divided lines, arranged in groups of threes. There are eight of these combinations in common use, although the inventor Fu Hsi (伏羲) is said to have worked out sixty-four combinations on which the "philosophy of changes" is based. Fu Hsi is said to have copied these "diagrams" from the back of a tortoise more than 2,000 years before Christ. The "diagrams" are most frequently seen over the doors of dwellings.

† A vast majority of Chinese still believe that the earth is square.

walls there were two inner enclosures. The larger of these two was known as the "Sacred" or "Forbidden" City, and was ten *li* in circumference; while the smaller enclosure was built for the private use of Prime Minister Wu, and was only nine *li* in perimeter. The "Forbidden" City contained the palaces* and official yamêns of Prince Hô Lü.

Size.

The city thus built remained unchanged for over 1,100 years; but in the 10th year of K'ai Huang (591 A. D.) Yang Su (see founding of Hangchow) memorialized the Throne asking for permission to build a new city. He gave as his reason for discarding the old city the presence of innumerable thieves and highwaymen within the walls, who made it dangerous for anyone to live therein, and who had grown so strong and powerful that the government was utterly unable to cope with them. Permission was granted, and Yang Su built a new city at the foot of Hêng Shan (Horizontal Hill) and just to the east of Huang Shan (Yellow Hill). The walls of this city were made of wood. Yang Su had let the building contract to a carpenter, specifying the kind and quality of wood that should be used in building the walls. But when the work was almost finished he discovered that the carpenter had used a greatly inferior kind and quality of timber. He was exceedingly angry and would have set fire to the whole of it had not a friend interposed and asked that he give the carpenter a hearing. It was finally agreed that if the carpenter would keep the walls in good repair for a period of forty years Yang Su would pay the contract price.

Rebuilding by Yang Su.

A Wooden City.

Yang Su's "wooden city," however, did not last many years, and in the first years of the T'ang reign we find the people and officials moving back into the old city.

After this the people of Soochow seem to have enjoyed a period of peace and prosperity that lasted more than 250

* This palace, during the reigns of the Han, T'ang and Sung houses, was used as the city Prefect's yamên. And at the close of the Yuan reign it became the headquarters of the rebel chief, Chang Shih-ch'eng. Chang Shih-ch'eng, however, being overcome by the first of the Ming Emperors, the "forbidden city" with all the palaces were leveled to the ground. The tower of the south gate seems to have been the only remaining vestige of the entire "Imperial abode." This was afterward rebuilt and preserved as a "Drum Tower," and is the same "Drum Tower" that is still standing.

years. But in the eleventh year of Ch'ien Fu (876) a robber rebel, Wang Ying, stormed and took the entire city. Whereupon the Prefect of Soochow, named Chang Poa, built a new enclosure for the protection of the people. This new city was built in the form of a great tooth, one end being much broader than the other. Within the walled portion there were four canals running the city's full length, and with three transverse canals running to the outer walls on either side. In the new city, also, there were more than 300 streets.

Period of Peace.

In the eleventh year of the Posterior Liang Emperor, Lung Te's reign (923), the Prince of Wu Yueh (Ch'ien Liu) made extensive repairs on the city walls. He built them twenty-four feet higher and twenty-five feet wider, using nothing but solid stone blocks. He also dug broad moats around the entire city, both on the inside and outside of the walls, and otherwise improved and beautified it.

Repairs by Prince Ch'ien.

It was not until some 200 years later that three of the eight original gates were walled up. This was during the reign of Cheng Hô in 1111. The reason given for this was that it required too many guards to protect the city when there were eight gates open to the outside world. A few years after this a petty war broke out in the neighboring regions, and Soochow soon became the center of the struggle. The city was attacked in 1127 and almost wholly demolished, and for more than half a century it lay in blackened ruins. But near the close of the 12th century the Prefect of Soochow repaired the walls, streets and bridges at a cost to the general public of nearly $400,000. The Prefect's wall, however, seems to have been poorly built, for during the reign of K'ai Hsi, in 1205, more than one-half of its entire length tumbled down of its own accord. The outer and inner moats were so filled up that enterprising gardners were soon growing vegetables and rice on the ruins of the wall and in the moats. And it was not until the year 1224 that the city was restored to its original dimensions and beauty. At this time the Emperor Chia Ting commanded

Three Gates walled up.

Repairs by Emperor Chia Ting.

that the city walls be rebuilt, and contributed $300,000 from his private funds for that purpose.

Upon the accession of the Mongols the walls of all the central and southern cities were neglected altogether and soon fell away in ruins. The Yuan officials even encouraged the populace to appropriate the material of the walls to their own use, so that it was not long until the great stone barricades encircling the city were almost entirely gone. But near the close of the Mongol reign, thieves, highwaymen, and rebellious chiefs became so numerous and such a menace to the inhabitants that the central government issued an edict calling upon all cities of prominence to rebuild their walls and fortifications as a means of protecting the people. Accordingly the walls of Soochow were again put in good repair. This was done in the 11th year of Chih Cheng (1352).

Advent of the Mongols.

Upon the dissolution of the Yuan House, and before the Mings had become firmly established, there were many petty leaders in various parts of the empire who had made themselves rulers over little kingdoms. Chang Shih-ch'eng was one of such chieftains. He was an able soldier and a great organizer. In a short time he had gathered about him a large army and made himself master and ruler of the kingdom of Wu, with his capital at Soochow. And when the Ming Emperor called upon him to render allegiance to the "Son of Heaven," Chang Shih-ch'eng refused, and immediately prepared for battle. The Imperial armies were not long in coming, and for many days the severest battles were fought. Chang Shih-ch'eng was gradually driven back into his stronghold, the "forbidden city" of Prince Hô Lü, where he made his final stand. The Imperial troops soon made short work of the "forbidden city's" walls, and even battered down the heavy wall of the old palaces. Chang Shih-ch'eng was caught at last and executed and most of his army murdered. Thus ended the career of Chang Shih-ch'eng, a man, although a rebel chieftain, who had done much toward the development and improvement of a vast section of country. It was

Chang Shih-ch'eng.

he, it will be remembered, who restored the walls of Hangchow, and who otherwise did much for the people of that city and surrounding country.

Past Repairs by the Mings.

Upon the fall of General Chang, and the consequent destruction of Soochow, the Ming Emperor T'ai Tsu commanded that the city—its walls, streets, bridges and public building—be restored. This work was fully accomplished during the first year of his reign. The total length of the new walls was 34 *li* (11 miles).

From this time on until the first year of K'ang Hsi, nothing seems to have been done to the topography of the city. But in the first year of that renowned Emperor's reign Governor Han of Kiangsu enlarged and repaired the walls of Soochow. It was at this time that the crenelated battlements were added, and which rose to a height of six feet above the top-level of the wall. Governor Han's new wall was forty-five *li* in length, twenty-eight feet in height, and eighteen feet wide. The battlements added contained 3,051 crenelations. There were also six towered gates and five water gates. The enclosure thus made was rectangular and contained some thirteen square miles.

Present City.

This was the last great public work done upon the city of Soochow, so that the city of to-day, in size and arrangement, is practically just as Governor Han left it in 1662.

Suggestions to Tourists.

HANGCHOW is reached from Shanghai by steam-launch "train." A "train" is a string of house-boats towed by a steam launch. Three of these launch-trains leave their respective landings in Soochow Creek every afternoon at 5.00 o'clock, and with fair weather and favorable tides reach Hangchow the next afternoon anywhere from 3.00 to 9.00 o'clock.

How to reach Hangchow.

The companies controlling these launches are as follows: T'ai Sheng Chang (戴生昌), China Merchants (招商輪船局) and Ta Tung (大東公司), the Japanese company. Every day there are two companies that do not take on any cargo, and one that does. Careful enquiry should be made as to which of the companies will tow cargo for that day, and then secure towage of one's house-boat from one of the other two launches. Of these two launches one is probably very much faster than the other and will land one's boat in Hangchow many hours before the other launch.

Arrived at Hangchow. Having arrived at the Customs' House at Hangchow "Settlement," the house-boats are all cut loose from the launch. If one is dependent on the house-boat for a place to live while visiting the city, he should have his boat rowed on up the canal to "Hsin Ma T'ou (新馬頭), some three and one-half miles beyond the Customs' House, as it is much nearer the city and places of interest than is the "Settlement." At this point also it is convenient to secure riding horses (with Chinese saddles) and plenty of chairs.

Distances. The distances about Hangchow are very great, and should always be considered in planning a day's ramblings. From Hsin Ma T'ou, where the boat will be tied, to West Lake is three miles; to the middle of the city about four; to the "Capitoline Hill" five; to Ling Ying six and one-half; to T'ien Chu (Buddhist Incense Market) seven and one-half miles. Again, from West Lake to the Customs' House, it is five miles, and from the Customs to the middle of the city it is fully seven miles.

Parties desiring to make trips to these various places should always provide for lunches, as it is impossible to get foreign-cooked food anywhere in the city or vicinity.

It requires one and one-quarter hours to travel five miles by the ordinary chair.

Rates for Chairs, etc. One should not pay more than $2 a day for a chair with three men. A horse with mafoo may be had for seventy cents to $1.00 a day. A small house-boat on the lake may be had for eighty cents to $1.00 a day. These boats will accommodate as many as ten people.

Returning. The launches leave the Customs' House every day at 5.00 o'clock returning to Shanghai, and at 4.30 going to Soochow.

Haining and the Bore. Parties desiring to see the bore at Haining should have their boats cut loose at Sa-men (石門) and "yulohed" from there to Haining. Haining should be reached the same evening in time to witness the midnight bore. And having seen the bore again the next day at about 1.00 o'clock, the party can leave at 2.00 o'clock and reach Sa-men in time to catch the Shanghai launches the same evening.

From Shanghai to Hangchow, via Soochow.

The launches leave Shanghai every afternoon at 5.00 o'clock going to Soochow, where they arrive the next morning. And going to Hangchow from Soochow they leave every afternoon at about 5.00 o'clock, arriving at Hangchow the next day about noon.

In returning the launches leave the Hangchow Customs' House every afternoon at 4.30 for Soochow, where they arrive about noon the next day. Launches also leave Soochow every afternoon at 5.00 o'clock bound for Shanghai.

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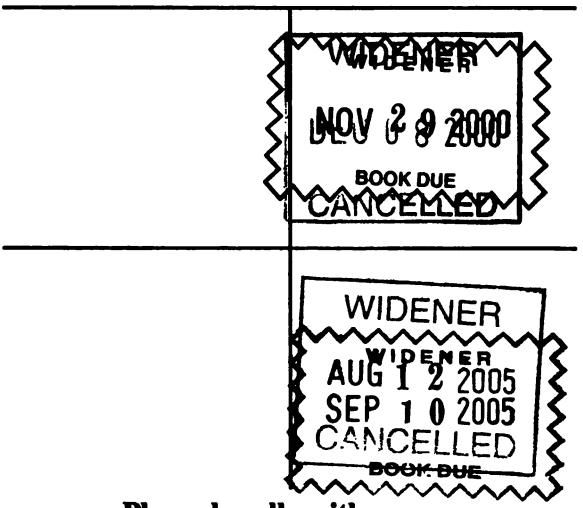

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